

The Pulpit Guarded

With XX

ARGUMENTS,

PROVING

The Unlawfulness, Sinfulness, and Danger of
suffering Private persons to take upon them Publike
Preaching and expounding the Scriptures without a Call,
as being contrary to the Word of God, contrary to the practice of all
Reformed Churches, contrary to the Three and twentieth Article of Religion,
contrary to two Ordinances of Parliament, and contrary to
the Judgement of a whole Jury of Learned, Judicious,
Pious Divines, both Forraign and Domestick.

Occasioned by a Dispute at *Henly in Arden in Warwick-shire, Aug. 20. 1650*

Against { *Lawrence Williams, a Nayler-Publike Preacher.*
Tho. Palmer, a Baker-Preacher.
Tho. Hinde, a Plough-wright-Publike Preacher.
Sergeant Oaks, a Weaver-Preacher.
Huw. Rogers, (lately) a Bakers boy-Publike Preacher.

Here you have all their Arguments (never yet compiled in one Tract) refuted and answered, many Texts of Scripture cleared, the Quintessence and Marrow of most of our Modern Authors (in reference to this Controversie) collected, with References to such Authors as clear any Doubt more fully; many incident Cases resolved, the utmost extent of Lay-mens using their Gifts in eleven Particulars demonstrated, and above thirty Objections answered.

The 4. Edition, with addition of Arguments, Answers, Quotations, Scriptures, and many useful enlargements; with the correcting of those Errata which elapsed in the former Editions.

In the close are added six Arguments, to prove our Ministers free from Antichristianism.

1 Tim. 3. 9. They shall proceed no further: for their folly shall be manifest unto all men.
Gen 49. Omy soul, come not thou unto their secret: unto their assembly, mine honour, be not thou united.
Psal. 17. 3. Though an host encamp against me, in this will I be confident.

Veritas impugnata, magis elucet. Bern.

Composed and compiled by a friend to Truth and Peace.

London, Printed by J. Cottrel, for E. Blackmore, at the Angel in Pauls Church-yard, 1652.





Ornatissimo Viro, Amico amicissimo, necnon Patri celeberrimo,

D^{no} JOHANNI TRAPP,

Pastori de BELLO-VADO, *χαρεινὸν καὶ εὐχαιρῶν.*

Eccet Epistolas scribo rarissimas; ad Te tamen, ad Te, inquam (insignissime Pater, Moderator mitissime, *βελιοδοτικὴν τὴν ἐμψυχὴν, καὶ ἀειπαλὲς ὑμῶν*) non possum literas non exarare. Munusculum hoc levidense & pingui (ut aiunt) Minervæ contextum, tanquam *μνημόσυνον* meæ erga Te observantiæ, quàm libentissimè & lubentissimè emitto. Ad te hæc scripsi, non propter te: lege hæc ad te hæc veniunt, ut castigentur, ut erratorum pœnas & ungue & obeliscis luant: quisquis mihi hoc crimini dederit, ipse crimine in scitia non carebit. Tute enim clarus, quod præclara feceris, clarior quod multa protuleris, clarus, quod præclara feceris, clarior quod multa protuleris, clarissimus propter *ἐνδοξείαν* longè lateq; notissimā. Libellulos tuos vidit mundus, dignissimi qui vel in arce Minervæ collocentur singuli.

com. in S^N.T.
V.T.

Digna legi scribis, facis & dignissima scribi:

Scripta probant doctum te tua, facta probum.

Sed quid ago? Epistola volui, non Panegyrim; neque si voluisssem, aut etiam possem, permittit tua modestia, &c.

Invitus sanè in hanc arenam descendi, vocatus, imo propålam provocatus fui, mihi venit in mentem heroicum illud Lutheri, Verbum Dei injuriam patitur, & ego qui literis eo vocatus sum

Maledictū silentium quod hæc connivet.

me Luth.

me conferam ; hac est dies quam facit Dominus ; vocalus ego venio, vocatus ingredior, in nomine Domini nostri Jesu Christi, etiam si scirem tot esse diabolos Wormalia, quot sunt tegula adium testis.

Crescit amor fidei, quantum ipsa pericula crescunt.

Psal. 46.

Fori itaque simus animo, licet montes dimoveantur in immaria, & terra locum commutaret, succumbendum tamen non est, quia Deus robur suis, auxilium in angustiis praesentissimum.

— Illos

Si fractas illabatur orbis,

Impavidos ferient ruinae. Hor.

Pertimescendum non est Christum enim firimus, & veritatem Christi, si ruimus nos, ruit & Christus. In monte Jebora providebitur : cum duplicantur lateres, venit Moses ; eadem manus Omnipotens quae caelum fecit, Ecclesiam fulsit suam. Christus tenet Stellas in dextrâ sua manu, manus vero est ὄψαυον ὄψαυον praesertim dextrâ, in hac tenet Christus Stellas suas, hac sua potentia dat Pastores & dirigit, confortat contra inferni portas, mundi plagas, & confirmat : hos amat, hostuerit in hisce propugnandis summa est cura, summa potestas. Probe nosti Epistolam Lutheri languescenti Melanethoni, &c. Nolite (inquit ille) timere, estote fortes & lati, nihil solliciti. Dominus prope adest. Agant quicquid possunt Henrici, Episcopi, atque adeo Turca & ipse Satan ; nos filii regni sumus, qui conspuitum illum & occisum salvatorem colimus & expectamus.

Edw. Gangra.
pars altera,
p. 179, &c. ☞

Haeretici raro longævi ; hujusmodi non diu splendent meteora ; nullum fictum est diuurnum : testis rex iste Leydensis Becold, testis Cnipperdolingus, testis Phifer, testis Muncer, &c. Perfregit Deus capita cetorum, prae grandia balana capita, dedit cibo ipsi populo per deserta proficiscenti, cibo mentis, non dentis ; fidei, non palati. Non nullas hic offendet facetias ; neminem, ut opinor, offendent hi sales, nisi qui ipsi salem non habent.

— Ridentem dicere verum

Quid verat ? Hor.

1 Reg. 28. 27.

Nonne fervens ille Elias irridet cultores Baal ? Nonne justus ille

ille Job eiporia usus est in amicos dolosos? Nonne gravissimus ille * Calvinus reliquiis Pontificiis animum relaxavit suum? Ut velitatio itaque nostra non sit omnino frigida, sales aliquando innoxios adhibui, nec est cur mihi vitio detur, si quando seriis de-
lassatum animum, ludicris reficiam, cum apud Hesiodum videat
& maximus ille πατήρ αὐδ' ὀπίωτε θεῶν τε Spero tamen me sic ad
vivum monstra ista Anabaptistica depicturum ut unicuique ea
etiam eminens animadvertere & cavere liceat. Durissimam sus-
cepi provinciam, & in immensum quoddam suspendorum deliri-
orum mare penè demergor; vetus est illa Oratoris querela.

Proveniebant Oratores novi, stulti adolescentuli.

Proveniunt hanc nostram tempestate, non Oratores, sed Aratores
novi, stulti Fabri, ferrarii, etarii, lignarii, Rastri quam Ro-
stris aptiores. Pistoris, nunc Pastores; Textores & Tonsores,
Sutores & Sartores, Coquinarii & Cupedinarii, Milites &
Mulieres, Puelluli & Puellula, &c. necnon quam plurimi alii
eiusdem furfuris, quos vulgò vocamus Gifted Brethren. Hem!
linguam utendum est belluinam, ne bellua ista nos dilacerans. Donati
sanè & donandi rude: Rude? imo sude; verberibus quam ver-
bis, argumentis bacillinis quam Aristotelicis digniores. Rem acu
tetigis insignis ille Calvinus, Hæreticorum malleus. Quansa
hinc nascitur & nascetur malorum Ilias facile est conjecturam
facere: Sunt in hac infelici Sectâ nonnulli atque ii præcipuè
qui doctores agere volunt, qui superbiâ & arrogantiam præoccu-
pati in omnibus que ipsis proponuntur, caligant: aut pervicaciâ
potius & obstinatâ malitiâ claudunt oculos, ne claram lucem cum
eis proponitur, intueri possint, ita ut cum eis rationibus agere,
quò in viam reducantur, sit operam ludere; nisi quod saltem hac
utilitas redit, cum boni impudentiam eorum deploratam vident,
sefe ab eis semovent, & tanquam venenum lethale effugiunt. Hos
nulla occidet litera; de huiusmodi homunculis sciit & falsè Epi-
grammatista.

Tu bene cavisti ne te ulla occidere possit
Litera, nam nota est litera nulla tibi.

* Illustris vir,
& nunquam
sine summi
honoris præ-
tatione nomi-
nandus. D. An-
drews.

Paul Hobson
a Tayler, and
Rice a Tinker,
Lamb a Soap-
hoyler, & Sims
a Skoo-maker,
Oats a weaver
and Web a sol-
dier, Heath the
Collar-maker,
Field the Bo-
dies-maker,
and Green the
Felt-maker,
Potter the
Smith, and
Spencer the
Coachman, Du-
rance a Wash-
ball-maker,
and Debman a
Cooper that can
number white
nor read: be-
side many wo-
men-preachers.
V. Edw. Gang.
part. 2. p. 81.

Testis D. Deb-
man Dolarius
quidam qui
nec legere nec
scribere potest
Edw. Gangr.
part. 2. p. 88.

*Libemus & libemus eorum dogma, quod si ad veritatis cal-
culum revocetur, apparebit merè esse umbratile, & Chimæra Chi-
marissima. En, pro thesauro carbonem, pro amphora urceus ! In
lucem hac traxisse, est vicisse. Creant sibi subitos ministros, &
uno momento factos, ut dirvellant Ecclesiam, populum distrahant,
catuſq; ineant inter se contrarios, ne Dei nomen uno omnium con-
sensu, & cā quā decet concordia invocetur. Inclamant, vocife-
rantur, Universitates vestrae sunt universae pestes, Ergò, versa
sint universa. Seminaria Pietatis ? imò, impietatis & Nequi-
tia; fontes Divinitatis ? vel potius Humanitatis, ut ogganivit
Carbonarius quidam, Carbone notandus. Talibus malis magis
prolixus gemitus, quàm prolixus libri debentur.*

Edw. Gangr.
part 3. p. 9.

Collier against
the Ministry,
&c. p. 17, &c.

Bern. lib. 4. de
consider.

*Quid multa ? ως ἐν τῷ τῷ εἰπεῖν, ut summam omnia per-
stringam mellifluā illā Bernardi quarelā. Clerici nostri habitu
milites, questu Clericos, actu neutrum exhibent ; nam neque ut
Milites pugnant, neque ut Clerici evangelizant, cujus ordinis
sunt ? Cum utrumque esse cupiant, utrumque confundunt, &c.
O miserandum Sponsam talibus creditam Paranympis ! Sed hic
figendum est baculum. Macete tuā virtute Pater, sic itur ad astra.
Perge, ut cepisti, labascentem adjuvare Ecclesiam, nec Blatera-
torum aut Scolorum aculeos reformides ; nunquam carere invi-
diā egregiis fortēsque conatus. Sed quid facem Soli ? Facere
laudanda quàm audire laudata maluisse. In summa, vive dum
vivis, sis Carbo & Lampas, Carbo tibi, Lampas aliis. Vive Deo,
vive Ecclesie, vive tui. Prolixitatem jam excusarem meam,
ni id agendo fierem prolixior. Deus opt. max. se servet incolu-
mem, unā cum patrizante tuā profapia. Ita precatur,*

E Musæ meo
Norton Regis
in agro Wi-
gorn, Jan. 1.
1650.

Χρῆσαι & χλῆσαι,

Tuus,

Tho. Hall.



To my beloved Parishioners, and approved friends, the inhabitants of *Kings-Norton*, Grace and Peace be multiplied.

My dearly Beloved in the Lord,

MY hearts desire and prayer for you is, that you might be saved. And since none can attain to Happiness, but such as walk in the way of Holiness; my desire is, that you may be kept pure and holy, not onely from those gross blots which abound in this degenerate generation, but also from the spots of the Times, such as Separation, Independencie, &c. 'Tis your glory, and my comfort, that when other people, by their Pride and Censoriousness, by their Sects and Schisms, are a daily vexation and heart-breaking to their Ministers; yet you have been unanimous, though you be a great Body, and many of you a knowing people, having enjoyed the means in one part of the Parish for almost fifty yeers together, and that by a succession of very eminent and able Divines, conformable Non-conformists, conformable to the Canon of the Scripture, (*Gal. 6. 16. τῷ ἁγίῳ τῆς ἐκκλησίας*) though not to the Bishops Canons: where the Lord raised up that valiant and religious Knight, Sir *Richard Greaves*, who by his wisdom and courage sheltered these reverend Ministers from those Episcopal storms which otherwise had fallen upon them. I have found you also a very tractable people; few families but have submitted to Examination before the Sacrament, and have freely sent in some hun-

*Isai. 35. 8.
Heb. 12. 14.*

1602.

dreds of your children and servants to that end. You have begun well; persevere, that no man get your crown from you. I have now served you above three Prentiships: and as *Jacob* said of himself, *Few and evil* had his days been; so mine have been few, but full of trials, in-

Non instantiz deputandum est, si Ministri apud Populum quandoq; labores & arumnas sui Ministerii liberius deprædicent: nam hoc Paulus sæpe fecit, hoc scire populo valde expedit, hoc fit in ordine ad illorum bonum spirituale. *Daven. in Col. 2. p. 153.*

ternal and external. So soon as I began to exercise, my refusing to read the Book of Sports on the Sabbath endangered me. That lustre of yeers which I spent at *Mosely*, I was threat-

ned by the Episcopal party for Non conformity. Since I came to you, I have suffered deeply by the Cavaliering party; oftentimes plundered, five times their prisoner; oft cursed, accused, threatened, &c.

'Twas Cato's glory, that he was thirty times accused, yet still proved innocent. Si satis est accusare, quis innocens erit? *Sen.*

yet the Lord delivered me out of all, and hath made my later end better

then my beginning. 'Tis now my Motto, *Per vincula cresco*. We never lose by serving or suffering for Christ. And now at last; I have been set upon by the Sectaries, who sometimes have spoken to me in the middle of Sermon, sometimes after, sometimes chalenge me to dispute, &c. But my comfort is, that he that hath delivered me from the paw of the Lion, will also deliver me from every evil work of evil and ungodly men.

As I have witnessed against those men that were for No Religion, and God has brought them down: so now he hath called me to witness against those men that are for All Religions; & Deus dabit finem. Babel must come down, as well as Babylon; and the making of them naked, as a preparatory work to the making of them desolate.

Now I beseech you, by all the mercies of God, by all my pains and service amongst you, and sufferings for you, that you all minde the same things; let there be no Divisions, no Sects nor Schisms found amongst you; but labour to keep the unity of the Spirit in the bond of Peace. *Paul's farewell to his Corinthians*, shall be mine to you, *2 Cor. 13. 11. Finally, brethren, farewell: be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shall be with you.*

And

And since Errors are so rife amongst us, Feb. 23. There were three Sermons in a house in the Parish, by a Long Cauter, a Naylor, and a Milner. and some begin to creep in amongst you, to draw you from the publike Ordinances, I shall give you a little preventing Physick.

1 Get your Judgements rightly informed: The Understanding is the eye and guide of the soul; if that be corrupt, and mislead you, you must needs fall into the ditch: if a disease get the brain, 'tis hardly cured. Hence

the * Learned observe, that corruption in Judgement is worse then corruption in Manners, especially when the mind has been enlightened with the knowledge of the Truth. Leprosie in the head, was of all other Leprosies the most dangerous and destructive; he was to be pronounced utterly unclean: He was unclean, if he had the Leprosie in his hands or feet: but if it were in his head, then he was utterly unclean.

2 Be real Christians: think it not sufficient that you are Christians in name, and have a form of godliness; but be Christians indeed, and walk in the power of godliness: be Nathanaels, Israelites indeed; then, and never till then, you are worth beholding and admiring, *Job. 1. 47. Behold, an Israelite indeed, &c.* The reason why so many fall away, is, They were Formalists, never humbled under the sight and sense of their sins, never received the Truth in love, *2 Thes. 2. 10, 11.* but lived in pride, hypocrisie, barren under the means of grace; and therefore God gives them up to strong delusions, to believe lyes: in his just judgement, he punisheth one sin with another: when men be ungrateful, unfruitful, unanswerable to Times and Means, not walking worthy of the Gospel, then God

gives

* *Edw. Gangran. part. 1. p. 81.*

1. False doctrine corrupts the worship it self; so do not evil Manners. 2. Purity of Doctrine is an essential note of the Church; but outward Sanctity of life is not. 3 By venting Heresies, men get fame; but Drunkenness, Irreverence, &c. bring none. 4. Errors in Doctrine are the cause of evil Manners. See to this purpose, D. Hammond's *Reas. of Relig.* p. 86, &c. *Edw. Gangr. part. 3. p. 260, &c.*

Hence so many cautions in Scripture against Errors, *Matth. 7. 15. & 16. 6. Phil. 3. 2. Col. 2. 8. 2 Pet. 3. 17.*

Many become in matters of Religion meer Scepticks, because they would not be Practicks. S. Ward.

Rom. 1. 21, 24.
Ec.

Anabaptism, Socinianism, Arminianism, &c. are meer scourges to plague formal Professors, and rotten hypocrites

Mater omnium
Hæreticorum
Superbia. Aug.
V. Bur. Irenic.
p. 282. Ec.
Non est hodie
sciens qui novitates non invenit.

gives them up to heretical and foul damning ways and errors. If *Ahab* will not hearken to *Micaiah* a true Prophet, he shall be deluded by lying spirits: if the Gentiles, when they know God by the light of Nature, will not glorify him as God, in giving that honour and respect to him, which they could not but apprehend to be due to the Divine Majesty, &c. God will give them up to vile affections; so punishing the breach of the First Table, by giving them up to the violation of the Second.

3 Get meek and humble spirits: these the Lord hath promised to *teach his way*, when spiritual pride is punished with a fall. Those high-fown Heresies which abound amongst us, whence come they, but from Pride? Hunt not after Novelties, neither be wise above that which is written.

4 Take heed and beware of Covetousness: As this is the root of all evil, so especially of evil Opinions: Men are very apt to bow toward the East, and to worship the rising Sun. *Solomon* tells us, (*Prov. 15. 27.*) that when men are greedy of gain, they trouble their own house, yea, and God's house too. 'Tis not Money, but the Coveting of Money, that makes so many thousands to erre from the faith, 1 *Tim. 6. 21.*

5 Let your principal care be about practical Fundamental points, such as Faith, Obedience, a good Conscience; how you may mortify your special corruptions, and crucify the flesh with its affections and lusts: study how you may live soberly in the use of the creature, religiously towards God, righteously and justly in all your dealings with the sons of men: for, if you do these things, you shall never fall: And that you may do them, is and shall be the prayer of him who is the weakest of all his brethren, and the meanest in his Fathers house, even

From my Study
in Kings Morton
March 3. 1650.

Your servant, who desires to spend
himself, and be spent for you,

T H.

To



To the Lay-Preachers at *Henley, Warwick, Aulcester, &c.* and to all their Factors,
Favourers, Followers, and Abettors, &c.
Truth and Peace.

B Brethren, for so in the judgement of charity I cannot but call you, though withal I must tell you, that you are Erring Brethren, and such as are troubled with the Falling-sickness; a disease very common in these last and worst times. Had you fallen forward, you might have gained by your fall: to fall backward, is more dangerous; as we see in old *Eli*, who fell backward, brake his neck, and died. But, 1 Sam. 4. 18. which is worst of all, you are fallen backward into one of the most dangerous paths that men can fall into, *viz.* the way of the *Anabaptists*, * Sleid. com. 1. 5. and 1. 10. Simpson. Hist. p. 443. Spanh. Engl. Trav. by Germ. no, p. 45, 46. Rom. 16. 18. 2 Pet. 2. 3. πλᾱστὴς λόγου Rev. 17. who are (as * Histories tell us) a turbulent Sect, subverters of the very foundations of States, (*viz.* Magistracy and Ministry) Satans factors, his seedsmen to sow Errors and Heresies in the Nations; and how fruitful they have been in this kinde, we have sad experience amongst us. Heresie is of a spreading nature: sow but a few Tares, and they quickly over-spread the whole field. With fair words, and fine speeches, they deceive the simple: with plaistred words, they parget over the matter: like the Whore of *Babylon*, that hath a *golden cup* to hold out to her followers.

And that the world may see I do them no wrong, I shall present you with a Looking-glass (collected out of approved Authors) wherein you may clearly see the wrinkles and deformities, the *deliriums* and delusions of that deluded Sect; that by their fall, we may learn to tremble, and fear, *lest we also be tempted, and led away with the errors of the wicked.*

to prove thee, and not to guide thee. 2 Pet. 2. 19, he makes it a property of false teachers, to promise Liberty. D. Slater on 1 Thess. p. 115.

It is one note of an Impostor, if his Doctrine tend to unclean and carnal liberty: he is sent

A Looking-Glass for Anabaptists.

THeir first Tenent is, That Infant-baptism is a childish needless thing; and that none must be baptized till he come to a perfect
Hudf. against Ellis, p. 259. Brindley for P. a. age, do bapt. 1. 9. &c.

age, and can make a confession of his faith: That Infant-Baptism came from the Pope and the Devil.

Anabapt. una
cum ministerio

contemnunt Ordinationem; fingunt expectandas esse novas revelationes & illuminationes a Deo, cæque petendas magnis macerationibus corporis, &c. Hæc fanatica deliramenta sunt excranda. Melanct. loci, p. 252.

3. That God reveals his will, not onely by the written Word,

-- "Vix fas est
credere visis.
Sæpe Satani tali
in luce lumine
nocet.

Alsted, tom. 1.
p. 1392.

Baylie's Dissw.
2 par. p. 36, 37.

& p. 12, 13.

Simpson Hist.
p. 443.

Bellum rustic.
in universa

Germania su-
pra 600000

hom. sustulit.
Alst. Tom. 4.

p. mhi, 1998.

Sleid. Com. l. 5.
& 10.

Marshal's Ser.
for Infant. Bap.

p. 6, 7.

Edw. Gangyæ.
1 part. p. 63.

Paget Hæresi.
p. 12. & 35.

Spanh. Engl.
warr. p. 11, 12,

13.

Baylie's Dissw.
part. 2. p. 32.

but also by Dreams and * Visions; which they believe more then the Word. They deny all consequences from Scripture, though never so clear; requiring express, Syllabical Scripture.

4. That the Saints in this life are pure, without spot, and need not use that Petition, Forgive us our sins.

5. No man can with a good conscience exercise the Office of a Magistrate under the New Testament.

6. They are rigid Separatists; they separate themselves from all Reformed Churches.

7. They are tumultuous: They raised tumults in Germany, and filled it with the fire of Sedition, to the loss of six hundred thousand men, saith Alsted. Their doctrine being seditious, their lives are answerable. God punisheth unmortified, ungodly Lives, with base and loose Opinions.

8. They deny original sin to be in Infants, that so they might overthrow Baptism.

9. They hold Free-will by nature in spiritual things.

10. That a man may have more wives then one.

11. That clothes discover sin; therefore they being as perfect and pure as Adam in his innocency, they ought to go naked.

12. That Christ died intentionally for all.

13. No Christian ought with a safe conscience take a Oath, nor by Oath promise fidelity to a Magistrate.

14. That a Christian cannot with a safe conscience possess any thing proper to himself; but he must let all be common.

15. That wives of a contrary Religion may be put away, and then 'tis lawful to take others.

16. Universities, Humane Arts and Learning, they cry down

down as needles; They burne all books save the Bible.

17. That 'tis unlawfull to go to Law.

18. Wars are unusefull, or any use of the Sword.

19. That Preaching, Praying, Sacraments, singing of Psalms, and all Ordinantes, are Legal. The Spirit is all.

20. The Magistrate must compel none in matters of Religion, but must tolerate all.

21. That the Father, Son, and Holy Ghost, are not three distinct Persons, and in Essence one God.

22. That the Soul sleeps when it parts from the Body, and neither goes to Heaven or Hell, till the day of Judgment; and that the Souls of men are but terrestriall vapours, like the life of beasts, perishing with the Body.

23. That Christ hath removed the Law, and now the pure Gospel is our onely Rule.

24. The Old Testament is abrogate and useles; and at least, they prefer their New Lights before the Gospel.

25. That the Saints are freed by Christ from all Laws, Covenants, Vows, Paying of Tythes, or Debts.

26. After Repatization they cannot sin.

27. We may dissemble our Religion, deny Christ before men, so we keep the truth in our Hearts: God delights not in our blood, nor requires that we die for the Truth.

28. The Scripture is to be turned into Allegories.

29. Heaven and Hell are nowhere but within a man.

30. They give a Supreme and Independent power, in all Ecclesiastical Causes and Censures, to their single Congregations, &c.

Thus you have a taste, out of a full Sea, whereby you may see that Anabaptists are no such harmless creatures as some imagine.

He that desires to see more of their errors, let him peruse Mr. Edw. Gang, part. 1. p. 15. &c. and especially Mr. Baxter against Tombos, p. 138. 139. &c. and the learned Spanhemius, with whose words I shall conclude this point.

Out of all that hath been said, it is evident how needful it is both for Church and Commonwealth to joyn the labour of the Universities with

Ruth. against
Antinomians,
p. 10, 11.

The Spirit of
the Devil leads
such men. Edw.
Gang. 1 part.
P. 33.

Brinsly Anid.
against Blasph.
p. 14, 15.
Ruth. against
Antinom. p. 9,
10.

Bayli's Dissert.
P. 31.

En epulum
Diaboli!
—Sic, sic glo-
merantur in
unum.
Innumera pe-
stes Erebi.
Claud. in his
Desideramus
homines.
Beza Epist. 81.
p. 359.
Edw. Gang.
3 part. p. 138.
Eng. warning
by Germans
1603, p. 16, 27.

Arrins was but
a small spark,
which might
easily have been
put out, and yet
he set the whole
world on fire.
Sir N. Brent.
Hist.

that of the Church, for the confutation of *Anabaptist*; and with united hearts and hands endeavour to hinder this doctrine which brings to certain destruction to Church, Common-wealth, and our owne souls: both that the consciences as yet addicted to the Truth, may not be drawn into Deceit and Error by their fair shewes and counterfeited vizard of Innocence, Holiness, and Simplicity; and that those who have hitherto been deceived, either by the flattery of the Sectaries, or the whited face of the Sect, may be stirred up in the fear of God, to take this matter into serious meditation; and consider with themselves, how many horrible and pernicious Tenents and how hurtfull both to * publike and private quietness, lie hidden, as it were behind a Curtain, under this simple name of Anabaptists. To whom we wish from the Lord, with all our hearts the knowledge, love, and practice of that Truth, which by the special Grace of God is preserved in the Orthodox Churches; and therewithal, both present and perpetual happiness. Neither go we about to stir up the Magistrate against these men nor would we have any force offered to their consciences; but think those means onely ought to be used, which may conduce to the information of those that erre, the re-proving of their Errors, and confirmation of the truth, so far as it may stand with the Christian Prudence and Charity. Thus he.

* That bloody and
abominable War
in Germany,
was occasioned
by lewd Ana-
baptist. Prea-
chers, of whom
Munster was
chief. Luther
wrote against
his murder and
mischiefe.
Sleid. l. 5.

Brinsley Antid.
against Blasph.
p. 5.

Obj. But you will say as *Hazael*; *Are we dogs, that we should hold such errors as these? The old Anabaptists peradventure might hold them; but we abhor them: we hold but this one Tenent, viz. That all Gifted Brethren may preach; and we hope there is no great hurt in that.*

Byli's Dissw.
2 part, p. 47,
28.
Baxter against
Tombs p. 147,
&c.

Ans^r. We find by sad experiance, that the Anabaptists in *England* have equalized, yea, super-superlatively exceeded, in gross errors, their predecessors in *Germany*. This I could easily prove, but that two very moderate, pious, and judicious Divines have saved me that labour. See one more round, yet sound, if you please to peruse him; *Edm. Gang.* 3 part, p. 2, 778. and 185. 256. 262.

2 Where as you say you hold but one of these Tenents; I must tell you, that I never yet knew the man that had but one Error: if the Devil can but draw you into one, he'll quickly lead you into more; as in Logick, grant but one absurdity, and an hundred will follow. He that saith *Yea* to the Devil in a little, shall not say *Nay* when he pleaseth. He that tumbled down the hill of Error, will never leave tumbling, till he come to the bottom. *Evil men and seducers shall wax worse and worse, deceiving and being deceived.* How many (once seemingly-precious soules) are now led away with the Errors of the Time; and that
such

2 Tim. 3. 13.
& 2. 16, 17.
Barlow Sermon.
2 Pet. 3. 17, 18.
p. 24. &c.

such desperate ones, that, without a miracle of mercy there is little hope of their recovery ! As Goodness is gradual , so is Wickedness ; and as no man attains to perfection in Vertue suddenly, so neither in Vice. 'Tis a Proverb among the Naturalists , that except a Serpent do eat a Serpent, it cannot become a Dragon. A man must first swallow many poisonous Tenents , before he can become a ripe and compleat Anabaptist. I shall give a doleful instance in the fall of a friend of mine , a man of excellent parts, of strict life, and pious conversation ; a careful observer of the Sabbath, one that trained up his children and family in the way of the Lord ; able to speak excellently in defence of Sabbaths, Ordinances, Trinity, Baptism, &c. yet now is fallen from all, most fearfully and obstinately, and is become a Socinian an Arminian, Anabaptist, Seeker, Separatist, Independent &c. and what not? 'Tis time for us to fear, when Professors shall turn Blasphemers ; and those that prized and pleaded for Ordinances, shall now abhor them. When the Cedar falls, let the Fir-tree howl.

Nemo repente
fit turpissimus.
Serpens nisi
serpentem com-
ederit, non
fit Draco.
Edw. Gang.
part 1, p. 100,
101, &c.

How many of these errors are yours , your selves best know ; I can accuse you but of one ; and if you persist in that, assure your self Satan will not let you rest there. Sin is modest at first, and desires but a little ; but he that is unfaithful in a little, will be unfaithful in much. You see your danger ; 'twill be your wisdom, not to trust to your own strength, but deny all self-conceits, self-willfulness, self-ends (for self-seeking, is self-undoing ; but self-denial, is self-saving.) Pray with that good man, Deliver me. O Lord, from that evil man my self.

Initia peccati
sunt verecun-
da. Qui modica spernit,
pauculum deci-
dit, Aug.
A me, me salva
Domini. Aug.
Calvin. Opus.
p. 470.
Vines Sermon.
against Here-
sie, p. 10.

Obj. *We bring Scripture for what we hold.*

Ans. So did the Devil when he disputed against Christ : he wrested and mis-alleged Scriptures. I would know what Error is there that comes abroad without *Verbum Domini*, the Word of the Lord in the mouth of it : Arrians, Arminians, Anabaptists, all plead Scripture for what they hold, but falsely, and mis-interpreted.

Obj. *This Tract is unseasonable at this time.*

Ans. Then you must be blamed, who put me on such unseasonable work. But in my judgement, 'twas never more seasonable then now: For if the Physick be seasonable when the Patient is sick, and a plaster seasonable when the sore is ripe ; this Tract cannot be unseasonable, since the disease is Epidemical, and like a *Morphew*, hath overspread the face of the whole Kingdome. A judicious Divine hath well observed, that 'tis never in season to speak, till, 1. We have a Call ; 2. Till we are rightly informed of the thing in question : 3. Though we do know the state of the question, yet there must be suitable preparation.

Vos dum argumentis prosequor, non probris insector, quia in hoc altero certaminis genere, vincere, est vinci: præclarè olim Artaxerxes rex militi, hostem convitiis proscindenti, Non ut male dicas te alio, (inquit) sed ut pugnes.

Dr. Manton

Eccles. 12. 11.

Alterum à Macedona fugere, alterum persequi iussit. Culpam pertinaciter tueri, culpa est altera.

22.

ration? I had the first, and have laboured for the rest; being bound by the National Covenant, so solemnly sworn and taken, *in my place and Calling to labour the extirpation of Error, and Heresie, &c.*

I have forborn all gall and bitterness, and have tempered my sharpest reproofs with love and meekness: all my pills I have rolled in Sugar, that they might go down the better. 'Twas Recreation work, and I was willing it should be pleasant, (take not that with the left hand which is offered you with the right) though I might justly have come with the rod of sharpness, considering the pride, censoriousness, ignorance and untruth that I met with from you: For though you want the *Latine* yet some of you want not a *Lying-tongue*, witness he that openly affirmed, *Melancthon, Calvin, Bucer, Beza*, approved of Lay-preachers. Yet I pity and spare you, and have dipt all my Nails in the Oil of Love, that they might drive the better; and have driven them up to the head, and clencht them with Arguments, that they might not stir; and steeled them with Scripture, that they might last; and have used variety of Nails, that if some should chance to go awry to blunt, or turn crooked, yet others might hold; and O that they might be as Nails fastned by the Masters of the Assembly, to keep us stedfast and unmovable in the truth!

My Record is on high, that I have not done any thing out of envy, spleen, or passion, against the persons or parts of any: I can freely wish *that all the Lords-people were Prophets*; and that those private persons that have gifts, would use them more in their Families and Spheres, then they do. It troubles not me to see Christ preached, but it troubles me to see him dishonoured, by Antinomians, Arminians, Anabaptists, Familists &c. who under pretence of preaching Christ, preach their owne fancies. Nor do we fear the loss of our employment: the Foyl sets off the Jewel; and Bunglers make Workmen more esteemed: and when I speak against preaching-Artificers, yet I speak not against their Arts, but against their usurpations of anothers Office. There is not the poorest servant that washeth pots, in whom I shall see but *aliquid Christi*, any thing of Christ, but I shall love and honour them, and esteem them as my fellow-servants and Brethren of the Church of God; remembering 'tis God that gives us our several Callings; and a Scavenger may honour God in his place, as well as a Minister in his.

Philip King of Macedon, being troubled with two dissolute Subjects, he made one to run out of the Kingdome, and the other to drive him; and so was shut of both. Authority hath wisely provided Banishment for some of your Sects; but I shall rather desire your Repentance.

tance. Onely add not Obstinaey to your Folly, lest it prove your ruine: This is *finis operis*, the end of the work; though not *finis operantis*, the end you aim at: for as *Piety hath the promise*, and brings its reward with it; and though no man should recompence the good we do, yet doing good is recompence it self: So every evil work brings its punishment with it; and though no man should punish it, yet the evil we do is punishment it self. Prov. 5. 22.

Read all before your censure; for one part helps to uphold the other, like stones in an Arch. If this little Tract cannot satisfie, yet you have References to learned men that will. All the Imperfections, weakneses, &c. I own as mine; let not the Truth suffer for them. Consider, 'twas work redeemed from a double Calling, from Rest and Recreations. There is no man can judge so meanly of me, my work and pains, but I shall desire to judge my self yet lower, as knowing more by my self then he doth, or can: *and though mine adversary should write a book against me*, full of lies and reproaches, *yet would I wear it as a Crown*, in token of triumph; *esteeming reproaches for Christ greater riches then the treasure of the world.* Job. 31. 35, 36.
as Jerome said.
to Austin:
Quod signum
est majoris
gloriz, omnes
Hæretici te
detestantur.

To conclude, if any shall reap any satisfaction by this Tract, they may accidentally thank you: if your cause receive any hurt, you may thank your selves, who called me to the work.

It hath cost me some pains and study: as *Demosthenes* said of his *Enthymems*, they did *olere lucernam*; so doth this favour of some reading. But so it may be useful to the Church of God, I have enough. I have now used all means to do you good, by Preaching, Praying, Disputing, and now by Writing; if none of these means can reclaim you, but you will walk on in the by-paths of Separation, Anabaptisme, &c. yet I have discharged my duty; and my soul shall weep in secret for your pride, mine eyes shall drop down tears. This is the desire and resolution of

*Your Friend and servant in the
service of Christ,*

Tho. Hall.

Febr. 3. 1650.

IMPRIMATUR.

Edm. Calamy.

A List of those Authors whose Works are cited and made use of in this Treatise.

A	Camero	Johnsons	Rivet
Ælian	Caryl	Irenæus	Rogers on Judges
Abbot <i>against Separat.</i>	Chemnitius	Junius	Ricraft
Adams <i>vis. Ger.</i>	Chrynel	Illyricus	Robinson
A Lapide	Chrysostome	Jewel	Rollock
M. Ambrose	Colonus	L	Rutherford
Alchamerus	Clark		S
Ainsworth	Clavis Apoc.	Lavater	Salvian
A Reed	D	Leigh	Saman
Ames	Davenant	Lightfoot	Sharpas
<i>Annotations on the Bible</i>	De Loque a French-	Luther	Sibs
<i>Answer to Spencer</i>	man	D. Love	Slater
<i>Antidote against Lay.</i>	Dell	Sir H. Lynd.	Sliden
<i>preachers</i>	Deodari	M	Smith on the Creed
Apollonius	Dishmar	P. Martyr	Spanheim
Aquinas	Dixon	Melancthon	Stimpson Hist.
Aretius	Doway-Bible	Monanus	Synopsis purioris The.
Augustine de Hæref.	E	Mornay	T
B	Edwards	D. Morton	Taylor on Tit.
Ball	Eccius	Moulin	Thompson <i>concio ad</i>
Baine	Estius	Musculus	<i>Cler.</i>
Bartlet	F	N	Thorndike
Bayly	Field of the Church	Nalton	Topfel
Baxter	D. Fenner	New-Engl. Synod	Torshel
Becanus	M. Fenner	Northbrook	Trapp
Bellarmino	Ferus	O	V
Bernard	Fry	Owen	Vines
Bernard of Batcomb	G	Oxford Account	<i>Vindication of Presby-</i>
Beza	Greenhil	P	<i>tery</i>
Bolton	Gelluspy	Pareus	W
Sir N. Brent	Grynæus	Pager	Willet
Bucan	H	Pemble	Wendelin
Burroughs	Hall <i>against Separat.</i>	Pellican	Westhemerus
Bowles	<i>Harmony of Confes.</i>	Perkins	Workman
Brinsley	Hammond	Piscator	Whitaker
Bullinger	Harris	Pocklington	Wollebius
Burges	Hieron	Pridesaux	Z
W. Burton	Hudson	R	Zanchy
Byfield	J	Rathband	Zegedin
C	Jacksons	Rivenellus	Zepper
Calvin	Jeanes	D. Reynolds	



The Thesis discussed was this :

That Private persons (though they be gifted, yet) may not Preach in a constituted Church without a Call.

*The * Arminians, Socinians, Anabaptists, Libertines, Separatists, &c. Affirm.*

We, with all the Reformed Churches in Christendom, &c. Deny.

* Vide Socin.
Tract. de Eccl.
Catech. Raco-
vienti. c. 21.
Theoph. Nicol.
in defens. Se-
cin. cap. 7.
Robinson's Plea
for Prophet.
Vide Ruhef.
Duo Right of
Presbyt. p. 271.
part. 2.
Anabaptistæ
omnes iungunt
sibi prædican-
di officium.
Gastius, p. 20.



N the handling of this Controversie, I shall ob-
serve this Method.

1 I will briefly explain the Terms, as they lie
in Order: I shall have occasion to enlarge upon
them in the Answers.

2 I shall confirm the *Thesis* with divers Rea-
sons and Arguments drawn from the Word of
God.

3 I shall answer all those Objections which
(in my little reading) I have met withall.

First, By *private persons*, I mean such as the Apostle calls the *Flock*,
the people of God, hearers, such as must *obey* their Teachers in the
Lord, &c.

The Scripture is clear. that some in the Church are Superiours some
Inferiours; some are as Eyes some Ears, some Feet: and as in the Body
Natural. some members are for more honorable employments, some less
honorable, but all usefull in their proper places. This is fully set forth,
1 Cor. 12. from v. 4. to 30.

These private persons we call (only for distinction-sake) *Lay-men*, as
being contra-distinct to Ministers and Preachers, who are men in office;
be approve no of this distinction, yet be useth it for distinction-sake. Fry against Clergie, p. 52.

and

a Τῶν κληρῶν.

b Prid. fasc. controver. p. 217. & Junius contr. Bell de Cler. lib. 2. chap. 7.

Paul was a man of strong parts, great learning, and rare abilities, yet pleads his Call, Gal. 1. i Col. 1. 23, 25. Apollon. p. 76. Δωδακ.

Εξουσία.

Vide Owen, Duty of Pastors and People, p. 49, &c.

Davenant, Theses, p. 175.

M. Ambrose his Media, p. 199. & 221. Torsnel, Help to Christian Fellowship, p. 6, 7.

and if we thus use the term, not as apposed to Clergie, (for all the godly are called Gods Clergie, 1 Pet. 5. 3. *Not lording it over Gods heritage* or (a) Clergie; God is their Lot and Portion, and the Church is his) but to Ministry, and to a man that is a Preacher in Office, so it cannot be offensive: for *Laius* is onely one *ἐκ τοῦ λαοῦ* of the people. Hence a (b) learned man distinguisheth thus: 1. There is *Clerus Ecclesie*, & *Clerus Ecclesia*. *Clerus Ecclesia est sors Domini, qua omnes includit fideles*. 1 Pet. 5. 3. Rev. 2. 6. 2. *Clerus Ecclesia sunt certe inter fideles persona segregata & legitime vocata ad munus Ministerii*; in Act. 3. 2. Tit. 1. 5.

Secondly, *though gifted* (though excellently gifted, so that they excel many Ministers in Praying, Elocution, Learning, &c. and other abilities) yet without a Call they may not Preach, as will appear by the ensuing Discourse: for if bare gifts were sufficient to make a Minister, how many women in this Kingdome (who are forbidden preaching, yet) would be Preachers!

Two things are required in every Minister: 1. *Gifts*, abilities, and endowments both of Life and Learning, fit for so high, and so holy a Calling. 2. *Power* and authority from the Church to exercise those Gifts. Gifts qualifie; but the Churches Ordination gives authority for execution. *Dono dant aptitudinem, Ecclesia vero executionem*.

But though gifted persons may not preach without a Call, yet they may and must use their gifts in their private Families, and for the good of their Brethren. I shall shew them how far they may go without offence.

1. They may and must read the Word to their Families, because 'tis expressly commanded and commended, *Deut. 6. 6, 7, 8, 9. Gen. 1. 8, 19. Col. 3. 16*.

2. Privately and occasionally they may reprove an offending brother. This likewise is commanded, *Lev. 19. 17*. They must exhort, admonish, and comfort one another, *Heb. 3. 13. 2 Thess. 3. 14, 15. Mal. 3. 16*. Thus *the righteous feed many*, Prov. 20. 22. They must in all gentleness and meekness support the weak, and set him in joint again that falls through infirmity, *Gal. 6. 2. Job. 2. 11*. and instruct others, *Acts 18. 26*.

3. They must *pray one for another*, James 5. 16. and may, as occasion requires, add private Fasting in their families, *Esth. 4. 16. Neh. 1. 4. Acts 12. 12*.

4. They may meet together to confer one with another, *Luke 24. 14, 15*.

5. They

5 They may examine and (d) try the Doctrine which they hear, provided it be done soberly, in humility, and orderly. The Bereans are commended for this, *Act. 17. 11.* and *Paul* commands it, *1 Cor. 14. 15.*

6 Private persons must encourage each other to the publique worship of God, *Isa. 2. 3.*

7 They may catechize their families: *David* and *Bathsheba* instruct young *Solomon*. *Prov. 4. 4.* and *3. 1. 1.* *Lois* and *Ennice* teach *Timothy* betimes. *2 Tim. 1. 5.* and *3. 15.*

8 They must set up discipline in their family. So did *David*, *Psal. 101. 2.* *Job 1. 5.* *Deut. 21. 18; 22.*

9 They may sing Psalms in their houses, *Col. 3. 16.*

10 Not onely men, but women also may instruct their families, catechize Children and Servants, yea, and perform other Family-duties, in case the Husband be absent, or not able, or not willing to discharge them, &c. And thus a *Priscilla*, in a private way, may communicate her knowledge to a learned *Apollos*; as a very (e) Reverend Divine hath excellently set forth.

11 A private godly man, endowed with the knowledge of the Languages, Arts, &c. may, for the benefit of his family, give the sense of a Text: and interpret Scripture; yet may not take upon him the Function of Preaching without a Call. See this Case fully debated by that judicious Casuist.

Object. If private men may exhort, admonish &c. then they may preach likewise.

Ans. 'Tis a *non sequitur*; it doth not follow: for private exhortation is commanded to private persons but Preaching is forbidden them.

2 There's a great difference between private Exhortation and Preaching, though materially they may be the same: e. g. The Pastor rebuketh Drunkennes as an Officer and publicke Watch-man, *ex officio; specialis delegationis*, authoritatively, by the power of the Keys: but the private Christian rebuketh Drunkennes *ex communi officio charitatis*, privately and occasionally, without any Pastoral charge; not authoritatively, as one in Office. Thus the Watch-man giveth warning, the Private souldier doth the same; the School-master teacheth one lesson, the School-fellow teacheth the same: the one, by vertue of his Office; the other, of common Charity. But the Pastor doth rebuke sin, not onely out of common Charity, but by vertue of his Office; not onely privately, but publicly. by a Pastoral obligation. Thus we see both use their Gifts, but 'tis in their own Sphere: the Pastor publicly, as an Officer; the private Christian in a private way, of edification.

Hiero. Preach. Plea. p. 544.
A Synod is Judex judicandus; and congregations are to examin: with a judgment of discre: on what is sent from them
Unusquisque in domo sua est Episcopus.
Aug.

e M. Brinsley
in his Looking-glass for good women, p. 32.

D Hall, C. C.
Dec. 3. Cas. 10.

Perkins on
Gal. 3. p. 262.

Object.

Yates Plea for
Propheſying.

Others object, That *that many young Scholars, and some private men of singular abilities, that intend the Ministry, do preach before Ordination. So did the Sons of the Prophets, say they, 1 Sam. 19. 20. They likewise urge, 1 King. 20. 25. & 2 King. 2. 7. and 4. 1.*

This block must be removed before I can proceed.

Ans.

I answer, That your Argument is not *ad idem*: because the sons of the Prophets, and such as are trained up for the Ministry, do preach, *ergo* every gifted brother may preach; it will not follow.

For, 1. These young men and sons of the Prophets are educated, fitted and set apart for the ministry, and so are in the way to the Ministry, and not altogether out of Office; but may be said to be Ministers *virtualiter, inchoative & dispositive, licet non actualiter & realiter*; as the kernel is said to be a tree *potentia, licet non actu*.

But it is not thus with Artificers, Naylers, Taylers, &c. they never were educated, fitted, or set apart for the Ministry, as these are; therefore they may not do what these may do.

Vide Ruthers.
Due Right of
Presby. p. 281.
and 305.

2 Their preaching is for preparation and Trial, *per modum probationis*, as Probationers and Expectants; and that before Pastors and Elders, who can judge of their gifts, and must try before they trust, laying hands upon no man suddenly, but as the Apostle commands, *1 Tim. 3. 10*. Let them first be proved, and then minister: though we cannot expect perfection, yet there must be some fit proportion, for so great a work, which consists in three things: 1. *Sanitate Doctrinae*: 2. In *Sanctitate vite*: 3. In *Facultate docendi*. His Doctrine must be sound, his life holy, besides a natural dexterity for Teaching. How can these be seen and known, but by Preaching?

Aquinas Sup-
plem. ad par-
tem tertiam,
Q³⁶. Art. 1.

But the Preaching of Artificers, &c. is not for a Trial; for then they should go preach before Ministers who can judge of their abilities; but as Gifted Brethren they preach without a Call, to giftless persons.

Thus I have shewed how far private persons may go, and have not willingly or wittingly concealed one tittle of their right: it will be their wisdom, so to use private duties, as that the public be not hindered or neglected; and the Ministry in no wise slighted: the Apostle commands both, *1 Thes. 5. 11, 12, 13*. They must edify one another, and prize their Ministers.

Prius distin-
guendum, an-
tequam defi-
niendum: Qui
bene distingu-
it, bene docet.

Thirdly, The third term to be explained, is, *Preaching*. And here we must distinguish, before we can define. Preaching may be taken, 1. Largely, for any declaration of Gods wisdom, Power, Goodness; and thus every creature may be called a Preacher: thus the Heavens preach, *Psal. 19. 1. Cæli prædicant gloriam Dei*. Thus reading the Word

Word may be called Preaching. But the question is not (as a f Reverend f Mr. Ant. Bur.
 Divine well observers, in that remarkable Sermon) whether reading in ges on Mar. 1.
 some sence may not be called Preaching (taking preaching for any de- 253.
 claration of Gods truth;) but whether it be Ministerial preaching: whe- Dr. Pockling-
 ther when the Apostle saith, *He must divide Gods word aright*, he ton (that Po-
 meaneth no more then to read: whether when he saith, *Who is sufficient pish Priest)*
for these things! he meaneth, who able to read? When he saith, *Give would fain*
thy self to study, that thy profiting may appear to all men, he mean- prove Reading
 eth that all men may see thou readest better then thou didst? Thus he. to be Preaching.
 Sab. p. 30, 31,
 32.

But take it strictly and properly, and then Preaching is thus defined, 'This an action of a Minister, soundly interpreting and opening the sence of Scripture by Scripture, in an authoritative way, applying to the use of the hearers by doctrine, Exhortation, Rebuke and Comfort. This is the duty and formal act of the Ministry; 'tis a Pastoral act, and is not common to every gifted Brother of the flock.

Fourthly, *In a constituted Church*. The Church must be considered under a double Notion.

1 There is *Ecclesia constituta*, a constituted, reformed, settled, Cum versetur in constitutis
 planted Church: and here none may preach but such as are approved and authorized by the Presbytery, 1 Tim. 3. 10. and 4. 14. and 5. 22. Ecclesiis in
 and 2. 2, 3. Where the rule is set (as in our Church) there men must quibus auditur
 not flee to extraordinaries, but walk according to the ordinary Rule vera doctrina,
 which God hath appointed. ordinem ser-
 vate debemus,
 ut omnia fiant

2 There is *Ecclesia constituenda*, a Church to be planted, settled, igitur etiam
 constituted; as amongst Heathens, Turks, Infidels: and here, where nam immedi-
 no Ordination can be had, gifted persons (in such extraordinary cases) ata vocatione
 may preach: That may be done in the infancy of a Church, which may Deus tam uti-
 not be suffered when the Church is grown to maturity: That may be tur, cum vel
 suffered in the planting of a Church, which may not be suffered when a Ecclesia nulla
 Church is planted, and the Rule set. A positive Law may yield in a case est constituta,
 of Necessity, Mar. 1 2, 3, 4. g Where no Ministers can be had, there vel olim con-
 gifted men may preach: but in a settled Church, we must follow the ordi- stituta, dego-
 nary way. neravit. Arel.
 Prop. par. 3. p. 15.
 Vide illud in
 Levit. 8. 2. 15.
 p. 132. P. Mart.
 in 1 Cor. 16.
 p. 452. b. S

2 In a collapsed and corrupted state of the Church, when the ordi- g laicus trafter
 nary Pastors are persecuted, banished, or slain, then God calls such as p. 217.
 have real gifts, and are soundly principled, to supply that defect; p. 132. P. Mart.
 but when the Church is settled and restored, then they must to the Rule. in 1 Cor. 16.
 p. 452. b. S

Spiritualia ex charitate & necessitate, deficiente Clerico, non ratione officii. *Præd. fascicul. p. 217.*
Rivet Cathol. Orthod. ex. in fine, p. 81. Necessitatis est lex tempore, & in tali casu descendit ad id
quod coegit. Daven. Thep. p. 191.

Apost. con-
derat. 6. Q. 2.
S. 4.
b Mornay Du
11. l. 11. of the
Church, h. 12.
p. 362, 363,
&c.
i A third way is
not to be found
in Scrip^{ure}.
Eccles. Encb.
p. 107, &c.

When there was no King in *Israel*, every man did what seemed good in his own eyes; it doth not follow that therefore they might do so when they had a King.

In a general disorder men respect not always the formalities of Order, *b* saith the Noble *Mornay*.

Fifthly, *Without a Call*. No man may take this Office upon him without a Call, either Ordinary or Extraordinary, *i* Mediate or Immediate.

i Some were called Extraordinarily and Immediately by God himself; as the Prophets, Apostles, and Evangelists: *Elisba* is called from the Plough, *Amos* from the Stals, the Apostles from their Nets. And of these under the New-Testament, there are three sorts.

Vide L. 1. ch. on
Rom. 1. 6.
Mornay on the
Mals, l. 1. c. 26.
m. h. p. 143.
D. F. m. loci.
p. 385, 391.
Bacon comp.
cent. over. p.
160.

1. Apostles: These were called by Christ immediately and extraordinarily, and they shewed it by their extraordinary gifts and abilities with which Christ endowed them. They were universal Ministers, appointed by Christ to preach the Word thorow the world: they were twelve especially: their Office was Temporary, being ordained for the propagation of the Gospel. These are now ceased.

2. Prophets: These had a gift of fore-telling things to come; as *Agabus* foretels a famine, *Act. 11. 28.* and the four daughters of *Philip*, *Act. 21. 9.*

Z. ged. in loc,
p. 200. & 195.

3. In those times they had a singular gift and faculty in expounding and interpreting propheticall Scripture, in opening hard places, and fitly applying them to their hearers for their edification, *1 Cor. 14.*

Chemnit. Exa-
men. part 2. p.
397, &c.

They were endowed with Languages, because the Church was to be gathered out of all Nations. These were temporary, and to endure onely for that time.

III. Evangelists, who were Coadjutors and helpers of the Apostles in preaching the Gospel, and for the most part did attend on them, and watered what they planted; they were of two sorts. 1. Some were called immediately, as *Philip*, who was called by the instinct of the Spirit, *Act. 8. 39, 40.* 2. Others were called by the Apostles; as *Timothy*, *Titus*, *Mark*, *Tychicus*, *Silvanus*. These latter were most frequent yet were but Temporary.

Proph. comp
l. 1. cap. 26. p.
143, 144.

Those Ministers which are ordinary and perpetual, are of two sorts, Pastors and Teachers. 1. Pastors, so see to the manners of the Flock, to preach the Gospel, deliver the Sacraments, direct them in their practice. See their duty, *Act. 20. 1 Tim. 3. 2 Pet. 5. 2, 3.* 2. Teachers and Doctors, whose Office is plainly and soundly to expound the Scriptures, that the people might have the right sense and understanding of them: and

and being endued with Tongues, Arts, and Sciences, they are to clear the truth from corruptions of Hereticks. That these are two distinct Officers, is clear from, *Rom. 12.4.8. He that teacheth, let him wait on teaching; and he that exhorteth, on exhortation:* which argueth a difference of their Functions, by the distinctions of their proper actions.

These Officers are called by ordinary means, and endowed with ordinary gifts and must endure in the Church to the (k) *end of the world, Math. 28.20. Eph. 4.13.* Till the house be built and finished, the workmen are not dismissed; till all the Saints be gathered the Ministry cannot cease. Many are afraid the Ministry will be rooted up: let Pastors and People do their duty (l) and then their turning of things upside down shall be as the potters clay.

Now if our Gifted Brethren are called, then 'tis either Ordinarily, or Extraordinarily. If extraordinarily, then they are either Apostles, Prophets, or Evangelists: but these were temporary, and are ceased. If ordinarily then they are either Pastors or Teachers: if so, then they are men in Office; but that themselves deny: for they say they preach not as Officers but as Gifted Brethren, &c. This is such a Preacher as we never read of in all the Book of God, as I shall (God willing) make clear by the ensuing Arguments.

Sleidan tells us, When *Muncer* a seditious Anabaptist began first to preach, *Luther* advised the Senate of *Mulhus* to demand of him what calling he had: and if he should avouch God to be his author, then they should require him to prove his extraordinary calling by some evident signe: for whensoever it pleaseth God to change the ordinary course, and to call any man to an Office extraordinarily, he declareth that his good will and pleasure by some evident signe. If the Anabaptistical Calling be ordinary, let them prove it by Scripture; if extraordinarily, let them prove it by Miracles. In all Ages, the devil troubles the Church with Extremes. In times of Popery, there were many lazie lubbers and Officers set up in the Church, a numberless number of idle Droons, which Christ never sent; viz. Popes, Patriarchs, Cardinals, Abbots, Archbishops Bishops Deans, Archdeacons, Great Canons, Petty Canons, Rural Deans, Monks, Friars Priests, sub-Deacons, Readers, Singing-men, Acolothys, Exorcists, &c. These flew too high: we are sunk too low, and are pestered with *Joreboam's* priests, Naylers, Taylers, Tinkers, Weavers Shoo-makers, Souldiers, Collar-makers, Bodies-makers, Felt-makers Men, Women, Boys &c. *O tempora! O mores!* *Barlow*, on *Tim.* p. 158. *Alsted.* loci com. p. 621, &c.

V. Cotton way of the Churches, p. 11, 12. He speaks fully to this point. And Zanch. on Eph. 4.11.

k Then M. Fry is deceived, who judges by many probable signes, that our kingdom is even at an end, (Fry, on Clergy, p. 50.) and our interest is dying, p. 60. l Ma. 29. 15, 16, 17, out of which the Lord will forme a vessel of honor to himself.

Illorum numerus est sine numero. *Whistak. de Rom. Pontif.* p. 642. *Edw. Gang.* Part. 3. p. 263.

The sum of all is thus much : That a man out of Office, though endowed with gifts, yet cannot authoritatively expound the Scripture and apply it to the people, in a settled, constituted Church, without an external Call of the Church, authorizing and enabling him thereunto.

The Arguments against the preaching of Gifted brethren

A Damno,

The first Argument.

If God were angry with those in the time of the Law that did usurp the Priests Office, then he (being JEHOVAH, the same for ever) will be angry with those in the time of the Gospel that do usurp the Ministers Office.

But God was angry with those in the time of the Law that did usurp the Priests Office :

Ergo, He will be angry with those in the Gospel that do usurp the Ministers Office.

The Major is clear, from the immutability of God's nature, *Heb* 13.8. He is the same yesterday, &c. Look what sin he hated formerly, the same he hates still.

The Minor I prove by induction, thus :

2 Sam. 6. 6, 7 :

1. The Lord was angry with *Uzzab*, and smote him dead, for meddling with the Ark, which none might touch but the Priests, *Numb.* 4. 15.

Good intentions cannot justify irregular actions. Altham, Concil. loc. p. 189.

1 Sam 13. 12, 13. *Saul will offer sacrifice : the work was good in itself ; but in Saul, who had no call to it, 'twas impious and unlawful.* Ferenda magis est omnis necessitas, quam perpetranda est aliqua iniquitas. Aug. Rom. 3. 8. *We may not do evil, &c.*

Uzzab's intention was good, (viz.) to stay the Ark from falling; for the Oxen stumbled, and shook it: Uzzab lays hold on it for fear it should have fallen. (He had better have ventured the Faling, then the Fingering of the Ark.) For this, the Lord strikes him dead in the place. A notable example of Gods displeasure against those that transgress the bounds of their Callings. As our

Saviour saith to his hearers, *Remember Lots wife* : so I say to all usurpers and intruders into the Ministers Office, "O remember *Uzzab* ! His Rashness was his Ruine ; and his presumption (though 'tis conceiv'd he might be a good man, and did not intend any ill, yet) in usurping the five gifted brethren, who since the publick Disputation, (where he behav'd himself impudently, & insolently, even like an Anabaptist) hath been proved guilty, not of single, but double Adultery ; himself being married, yet committed wickedness with another mans wife, whom he knew for many years together. The business is publick, and he hath publickly confess'd it: for it, he hath been cast out of his gathered Church, and out of the

his plate in Warwick Castle, and is gone for Ireland; it were well the Act against Adultery went after him, that such gifted brethren (as they call themselves) may be made an example to their fellows and followers. I speak not this by way of insulting, or glorying in the Devils victories, but with fear and trembling, to the end people may take heed of following such Preachers, or taking them for Saints, who at last prove adulterers and devils. There is a gifted brother at Bermingham, one of the same batch, and hath fallen in the very same kind. Lo! to what wickedness we fall, when God leaves us. Quid facient Domini, audient cum talia fures?

the Priests office, 'twas his death: for, to make an action Morally good, these Circumstances must be observed: *Rectus, Recta, Rectè.*

1 The person must be *Rectus*, truly Godly.

2 He must do *Recta*, such acts as be agreeable to the Rule.

3 He must do them *Rectè*, in a right manner: and here *Uzzah*, with our Gifted Brethren, fail.

That of the Schoolmen holds here: *Quod intrinsecè & ex natura sua malum est, nunquam bene fieri potest, etiam sit ob bonum finem, ut furari, mentiri. Requæ circumstantia extrinseca & accidentales non mutant intrinsicam rei naturam & essentiam.* Atheniensis, missos in Arcadium legatos, quoniam alia via quam imperatum erat profecti fuerant, tamen rem bene gesserunt, tamen morte multarunt. *Alian Hist.* p. 18 8.

The Lord smote *Uzzah* the King with a Leprosie, for presuming to burn Incense in the Temple, which belonged to the Priests, and was their Office. Chron. 26. 16, 20.

3. But most remarkable is Gods hand on *Korah, Dathan, and Abiram*, Num. 16. 3, 39. who thrust themselves into the priests Office, and would offer Incense themselves, and that upon this ground, because all the Congregation was holy: *ver. 3. Ye take too much upon you, seeing all the Congregation are holy, every one of them, &c.* and therefore they may approach unto God, and offer their sacrifices themselves: just like many amongst us, that cry up the Saints; *The people are holy, and the Lord is amongst them*; and therefore, why may not they preach as well as these black-coats? &c.

But remember the end of these men, who thought to Level both Magistracy and Ministry, v. 10. 13. and cryed down *Moses and Aaron*; the Lord shewed a dreadfull Judgement upon them and their consorts; Why? v. 40. *To be a memorial to the children of Israel, that no stranger, which is not of the seed of Aaron, come neer to offer incense before the Lord,* By this most famous Schism, and terrible punishment thereof, all are warned to keep Order, Unity and peace within the Church of God, and in no wise to communicate with Hereticks or Schismaticks, in the act of Heresy or Schism. Doway Annot.

that

that he be not as Korah and his company. 'Tis dangerous for men to preach without a Call; and 'tis dangerous for people to hear such: by so doing, you give a tacite and interpretative approbation of their exorbitancies, and so make your selves accessary to their sin. Not onely Korah, but his companions perish with him: the earth it self, as not able, or not willing to bear so great an evil, (as this rent, division, and separation was) cleaves asunder. (one division punished with another) and swallows up some of the authors of it; fire from Heaven consuming the residue. Never such a Judgment do we read of in all the Scriptures executed upon any sin, as this. 'Tis the observation of a Pious and judicious Divine of our age, in an excellent Tract against Separation, That private persons may become accessary not onely by yeilding Maintenance or Countenance; but even by affording their presence, in an ordinary and constant way, at such meetings, where by the open profession and practise of Separation, there is a flag of defiance held forth to the rest of the Churches. *Quicumque hominibus temere fidem habent, nec respiciunt misine sint a Deo & fideliter exequantur quod ipsi mandatum est, eos omnes sponte sua perire.* Calvin.

I come now to the Answer which the Citted Brethren (as they call themselves) gave to this Argument.

First, I called for the Nayler, a publicke preacher, with whom I had an open Challenge before a full Congregation, to dispute and defend what I had deliver'd against private Persons publicke Preaching (I mention this the rather, that the world may see I take no pleasure in disputes of this Nature; but was constrained to defend the truth I taught.) But not a word of answer could I get from the Nayler, with all my hammering; (*hic nec uo nec qd quidem ad rem;*) he was even as dumb and deaf as a door-nail. So we left him to his Anvile, as being fitter for that then the Pulpit.

But they had gained an *Achilles*. *T. P.* and he, as soon as ever he heard of a Syllogism, cries out, *No Syllogisms, we no Logick.*

I reply'd, that Logick was nothing but Reason brought into Method and Form: and therefore he could not with Reason deny it.

At last, after a many dark speeches, and (m)cloudy words little or nothing to the purpose, (as the man that was shearing his Hogg, complained, there was a great Cry, but a little Wool) he granted this First

m Prothesiuro
carbones. p. o
Junone Nu-
bern. In fru-
tibus gaudet
au. e. s. Piscator in tu bido,
fur in tenebris.

Verborum ambiguitate & obscuris in volucris sese occultant, ne feditas eorum appareat. *Calvin advers. Libertines.* Σοφὸν τὸ αὐτὸς, ἢ τὸ μὴ αὐτὸς. Sapiens quod clarum est, non quod obscurum. Epiphanius comparat Scribes to a Mole, which is a blind feeble creature, that doth much hurt by keeping under ground; but if once discov'rd above ground, is contemptible, & easily taken.

Argument:

Argument, and acknowledged its truth. Then I proceed to a Second.

The second Argument.

If none may preach but such as are sent, then every Gifted Brother may not preach. 2 AVocations & Missions.

But none may preach but such as are sent:

Ergo, every Gifted Brother may not preach.

The Minor was denied: Men might preach, though they were not sent.

I proved the contrary. from *Rom. 10. 15. How shall they preach except they be sent?* The Interrogation is a strong Negation: *q. d.* They cannot preach authoritatively, without a Mission and Commission from God. Well they may preach as Usurpers, but not as God's Ambassadors. Hence the Lord so often reproves them for Impostors and False Prophets, that preach without authority and sending *Jer. 14. 14. and 23. 21. and 27. 15. I have not sent those Prophets, yet they run; I have not spoken to them, yet they prophesied.* So that he is not only a False Prophet that teacheth Lyes, but he also that teacheth without a Commission or Calling (as a judicious Divine well observes) *sive vera prediceat, sive falsa*; whether he preach true or false. The Question is not (*n*) *what he teacheth*, but *by what warrant*: its no asking what they teach, since they have no Calling to teach. Faith cometh by hearing a *sent* Preacher, and not an Intruder: and therefore *Isaiah* (Chap. 6. 8.) will not stir till God give him a Commission, and bid him *Go. Paul* doth not preach till Christ bid him *Arise and Go. Act. 9.* The Father thrusts forth Labourers. *Mat. 9. 38.* The Son gives Pastors and Teachers, *Eph. 4. 11.* and the Holy Ghost makes them Over-seers. *Tit. 1. 3. 4. and 2. 8.*

Great is the presumption of those who * are self-called, Rev. 22 self-called, and make themselves preachers; those 20. she call it herself a prophesy, she had are bolder then (o) the Priests and Prophets in no other testimony but her own. Vide Barlow the Old Testament, or Christ and his Apostles in 2 Tim. 1. 6 p. 92, 93. o Zan. by in 4 Precept. p. 652. Ames Medul. lib. 1. cap. 53; the New Testament; who never preached till Fenner Sermon. Rev. 2. p. 24, and 139, they were sent.

The Mission implies three things. 1. Election by the Church, 2. Probation and Examination by the Presbytery, (for, *the spirit of the Prophet is subject to the Prophets*) whether found in Doctrine, of godly Life, and apt to teach, 1 Tim. 3. 2. 3, 10. 3. A

Zepper Pol. p. 637.
 W. Burton on Jerem. 3. 14 p. 240, 243
 Chemnis. Examen. 2 part, p. 400, 408.

Separation by Ordination of the Presbytery, when by the Word, and Prayer, and Imposition of hands, he hath power given him to preach the Word, and administer the Sacraments, Acts 13. 1, 2. and 14. 23. 1 Tim. 4. 14. Tit. 1. 5. So that a Divine Call or Mission to preach, must precede Preaching: for none can preach savingly, with a good conscience, and hope of success, unless Divinely sent and called.

Object. There is one great Objection lieth against this Truth, viz. That *Gifting is Sending*: all gifted persons are sent, Gifts being the seal of Mission. Preaching is not so much an act of Office as of Gifts. Gifts and Talents carry with them Letters Patents of Commission to trade with them, &c.

Ans. Gifts are one thing, and Sending is another: there are thousands in the Kingdom which are gifted; yet may not, dare not Preach; Preaching being a formal act of Pastors who are sent, Rom. 19. 14. 15. None may preach (though singularly gifted) in a constituted Church, without authoritative sending. Barnabas and Saul had singular gifts, yet must be ordained notwithstanding, Acts 13. 1, 2.

And if bare Gifts be a sufficient Call, it must of necessity follow, that all that have gifts are called to preach: then gifted Boys must preach; as the little Gifted Boy now at Stafford preacheth Universal Redemption, against the baptizing of Infants. &c. for now they begin to boast, that out of the mouths of babes and sucklings their foes shall be confounded. 2. Then gifted women, who have better gifts then many of these Preachers, must also preach (as some of them hold and (p)ractise) though the Apostles permit not a woman to speak in the Church, but to keep silence.

There is one place which fully clears this scruple, Matth. 10. 1, 5. where Christ distinguisheth Gifting of men, from Authoritative Sending. Vers. 1. he gifts them; Vers. 5. he sends them, and gives them their Commission, Go. We may not confound what the Word distinguisheth. *Distinguendum est ubi lex distinguit.*

Briefly, there are two things that must concur to the making of a Minister.

First, Gifts, abilities, and qualifications both of Life and Learning, fit for so high and holy a Calling: and these consist of many branches, as a learned Divine of our age well observes. * *Opus est hic intellectum tam verborum quam rerum; opus est iudicio quod abstracta eruat,* preach and baptize; as Smiths, Tylers, Shoo-makers, Pedlers, Weavers, &c. there are also some women preachers in our times, who keep constant Lectures, preaching weekly to many men and women both in Lancashire and London, &c. * *Prid. conc. p. 29.*

obscura

obscura illustret, ambigua distinguat, diversa conferat, hyperbatæ (si tuleret occasio) disponat, & reponat ordinat à serie. Requiritur demum memoria & lingua, iungi excitata praxi ut præcepta retineantur, & effervant in binum publicum. Ista perficiunt constant lectio, penetrans meditatio, fida & tempestiva collatio.

Thus you see there are more Gifts required in a Minister then the world dreams of; as Arts, Sciences; Latine, Greek Hebrew; Reading, Meditation, Conference, Utterance Memory, &c. besides Temperance Humility, Piety, Gravity. Mortification, Self-denial in many lawful liberties which others may take &c.

Secondly. He must have power and (q) authority given him from the Presbytery to exercise these Gifts: he must not run before he is sent. but must have an Outward Call as well as an Inward. *1 Tim. 4. 14.* Christ himself was sent, and he sent his Disciples, *John 20. 21, 22, 23.* As my Father hath sent me, so send I you. These Mysteries must be committed onely to faithful men, who are able to teach others. *2 Tim. 2. 2.* they must be Scribes instructed for the Kingdoms of God &c. *Matthew 13. 52.* Else, as one well observes, *In tam præposterâ discipline ruel à tot essent sensus quot capita, tot dissensus, quot sensus, & plures procul dubio Prædicantes loquacissimi, quam Auditores humanissimi.*

All Preachers are sent either by God, or by the Devil: they that cannot prove their Call from God, may know who sends them. (r) *Tertullian* shall tell them, What is not of God comes from the Devil. I shall conclude this point with the words of a (s) Reverend and Learned man. "It hath been generally received in the Church, that both Matter and Form, Mission and Vision. Gifts and Calling, must concur to the constitution of him who exercises a publike Ministry. For even our Lord Jesus Christ, in whom all fulness dwells, glorified not himself to be made a High-priest, but was (t) called of God as Aaron was, *Heb. 5. 4 5.* And the rule is there given, that no man takes this upon an honour or office to himself, whatsoever be his parts or abilities. And the Apostle saith not, *How shall they unauthoriz'd publicly preach the Word, without gifts and abilities?* but, *except they be sent.* *Rom. 10. 15.* It must not be denied, but that every member in the body hath

Bernard against Separation, p. 132.
Perkins Treat. of calling, p. 763. &c.

Vide Antidote against Lay-preaching, p. 12, 13. &c. Amos C. C. 1. 4. c. 25. Quest. 2.

q Id tantum possumus, quod jure possumus, To teach in the Church, is an act of power and authority. Antidote against Lay-preaching, p. 15, 16. Præd. Orat. 3.

Some preach that are neither sent of God nor man, as the Anabaptists; others of man, but none of God; these are Jews-boams Apostles: A third sort, and they are sent of God, but not of man; these are Apostles. The Lord will one day pay these

their wages, but in wrath. Barlow. & Alterius esse non sunt nisi diaboli, quæ Dei non sunt. *1. r. f Vines Serm. on 2 Pet. 2. 1. p. 11. &c.* 1 The very having of learning either acquiredly or inspiredly, is not sufficient to authorize preaching without a speciall call. Antidote against Lay-preaching, p. 12. &c. Though thou be able to teach thy brother, and thy brother thee, yet neither of you oughte unauthoriz'dly to do so, till thereunto you have (as the Apostles) a speciall call. Idem ibid,

Idias regis in his proper office, *Rom. 12.4.5.* whereby it may contribute to the good and edification of the whole. The Word of God that dwells in any ought to diffuse it self for the benefit of others, in their families, relations, and conversations. The talent which God hath given to every one, is to be put forth to use. The Samaritane-woman may call out her neighbours to Christ, and the Shepherds may spread abroad what they have heard of him, though they be but shepherds, and neither Priests nor Levites; but every star in his own Orb or Sphere. *Di-versa est ratio membri & instrumenti publici*; there's a difference between a private member of the Church, and a publike instrument: For all the Freemen of this City or Corporation are not Aldermen: and the edification of the body by Ministers, and by membership, are plainly distinguisht. *Ephes. 4. 11.* and 16.

☞ If every *Phaeton* that thinks himself able, may drive the Chariot of the Sun, no wonder if the world be set on fire. I should not doubt to say, that as in some cases. *Omnis homo miles*; against a sudden assaulter or invader, every man is a souldier: so, as the case may be, *Omnis Christianus Evangelista*, every Christian is an Evangelist; as *Ede-sius* and *Frumentius* publisht the Gospel to the *Indies*, and the wo-man to the *Iberians*; as the Ecclesiastical History reporteth &c. Thus he. 'Tis for Wolves and fallé Prophets to be self-called, and to come of their own accord: True Prophets are alwaies sent; as *Moses*, *Isaiah*, *Amos* the Levites, Christ and his Apostles, &c. but fallé ones (*u*) Come; they are not *Sent*.

Socrates, l. 1. c.
15, 16.

Theodor 1. 2. c.

23. *Clark's*

Lives, 2 part,

p. 25

u John. 20. 8.

All that com-

before me, &c.

x Mr. Jo. Trap-

These men come

merely o di-

spu: no 10 sec,

or be convin-

ced.

But what said the Gifted Brother to this Argument? *Alitum silenti-um*! not a word; the brightnets of this truth shone so strongly in his face, that he was fain to Face about, and desire of the (x) Reverend Moderator, that he might first urge his own Arguments, and I should have liberty to urge mine after; which being granted him, & *postico dis-credit*; having finish't his own Arguments, he never staid to hear mine, but left his followers (of which he had more then a good many) to shift for themselves, &c.

Goliab being non-plust, vanquisht and fled, I set upon the multitude, and with this following Argument Routed them all.

A connexis.

The third Argument.

If all that have gifts may preach, then all that have gifts may Baptize.

But all that have gifts (say you) may Preach:

Ergo, all that have gifts may Baptize.

Her.

Here the gifted Brethren (for I know not what else to call them : should I call them Lay-preachers, it may be 'twould be offensive) denied the sequel of the major : For though private persons might preach as gifted men, yet none might Baptize but Officers. And herein they agree with Mr. *Robinson* and the Independents, who confess, that none may Baptize but men in Office.

To this I replied thus :

What Christ hath joyned together, none may separate.

But Christ hath joyned Preaching and Baptizing :

Therefore none may separate them.

He that hath the power of Preaching, to him Christ hath given the power of Baptizing.

Q. But where, say they, do you prove this ?

A. I answer. *Matth.* 28. 19. *Go Preach and Baptize* ; where, that Christ speaks not only to the Apostles, but also to all ordinary Pastors, their successors, is clear, *verse* 30. *Lo, I am with you, &c.* He speaks it to such Officers as were to remain in the Church to the end of the world.

Here I called again for an answer ; but the gifted Brethren wanted the gift : They were like men in a Net ; they could neither go forward nor backward, but like *Cuckoos* they still sung one and the same song, viz. *Though they might Preach as gifted Brethren, yet none but men in Office might Baptize.*

I replied, If they had power to do the one, they had power to do the other ; which I proved thus.

Those that have power to do the greater work, have power to do the less. Preaching is the greater work, and Baptizing the less. Hence the Apostle prefers Preaching before Baptism, *1 Cor.* 1. 17. *Christ sent me not to Baptize, but to preach the Gospel*, (i. e.) comparatively ; not so much to Baptize, as to Preach.

Now if none may Baptize without a Call, then *a fortiori*, it concludes more strongly that none may Preach without a Call : If I may not do the less without a Call, surely I may not do the greater uncalled.

2 See what (y) absurdities follow this absurd Tenent : for if men may Preach without a Call, then they may Baptize without a Call ; and if they may Baptize, they may deliver the Lords Supper, and Church-censures &c.

Then gifted Boys, and gifted Women. and gifted Midwives, may Preach and Baptize, if all gifted persons be sent ; it will necessarily follow.

Laici non possunt baptizare
Sharpian
loci com. p.
632. &c.

Divino præcepto in-tonante,
obediendum est non dispu-tandum. *Aug.*
Commons Keyes
p. 20. c. 5.

And his way of the churches in New England, c. 4. s. 2. p. 67.

Si homini merè privato capitale foret, citra Principis mandatum cuius instrumento sigillum appendere ; quanto magis impium est, si homo merè privatus & planè in iustus, &c. non dubiter Baptismi sigillum alicui imprimeret *Grynæus.*

It is a harder work to preach, then to Baptize Infants.

Vide p. 17.

I proceed now to those Arguments, which I could not prosecute in publicke for want of time, and by reason of (y) Tumult.

y Mihi est cor-

di. Aug. illud, statui nihil de hac re agere cum Antagonistis nisi per literas, ubi nullus turbatur

tumultus. Aug.

A pari.

The fourth Argument.

If no Priest or Prophet might offer Sacrifice under the Law without a Call, then (*a fortiori*) none may preach the Word, or deliver the Sacraments under the Gospel without a Call.

But no man might offer Sacrifice under the Law without a Call:

Ergo.

Vide *nillet* in

Levit. 8. Doct.

3. p. 142.

Lev. 8. 31, 33.

V *Prid.* Orat.

8. totaliter.

Synopsis Puri-

oris Theo. p.

363.

Lightf. Tem-

ple Ser. p. 14.

15, &c.

Burges Vindi-

cia legis, p.

267, 268.

2 A *Rule.* Mi-

nimum maxi-

mi, majus est

maximo mi-

nimi.

Aaron was not

only gifted in-

wardly, but se-

parated and

called outward-

ly.

a *Flapet* &c,

suprebo, tur-

cium intro.

That no man might offer Sacrifice under the Law, but a Priest, and one in office, is clear. *Exod.* 28. 1. *Numb.* 18. 22, 23. the *Levites*, not the *Children of Israel*, must do the service of the Tabernacle. And 2 *Chron.* 23. 13. for a man not in office to have offered Sacrifice, had been death. God is the same still, and hates presumption now, as much as ever: and though he punish not with such visible external judgments as he did under the Law, as stoning, &c. yet he punisheth with spiritual judgements, which are sorer; as Pride, Self-confidence, Apostacy, strong delusions, the stone in the heart, &c.

2 Preaching is as great a work, if not greater, then Sacrificing; and the Sacraments of the New Testament, more excellent then the Sacrifices of the Old: hence (2) *Mat.* 11. 11. Christ prefers the least Minister of the Gospel before *John*, because he preach'd Christ more fully, more clearly then he did. And if neither Christ nor *Aaron* (who were so richly gifted) would take upon them the Priesthood without a Call, *Heb.* 5. 4. 5. No man (no godly man, no man that is well advised, and knoweth what he doth) taketh this honour to himself, but he that is called of God as *Aaron* was: so Christ glorified himself not to be made an High Priest, but his Father calls him; he did not call himself: How great then is the rashness and presumption of those who fraudently and violently assume this Office to themselves, without an ordinary Call! Its a note of a false Prophet, and a Wolf, he comes without a Call, *Act.* 20. 29. Many creep into the Ministry, at some window or back-door, like a thief: as *Inde* (verse 4.) complains of some that were (2) crept in amongst them: and 2 *Timothy* 3. 6. Of this sort are they that CREEP into houses, and lead captive silly women &c. We have many Sects now abroad; Ranters, Seekers, Shakers, Quakers, and now Creepers, such as creep into Pulpits, and creep to Conventicles, decei-

ving

ving others, and being deceived themselves. From such turn away.

A true Minister preacheth in God's Name, by virtue of a Call from God : he dares not teach without it. Hence *Paul*, to shew the truth of his Apostleship, and that he was no Impostor, oft mentioneth his Call; *Gal. 1.1. Col. 1. 23, 25. 2 Tim. 1.1. g. d.* I ran not before I was moved, I came not of mine own minde, by men, or by money in at a window, but I was called and sent by God. *b*

There are many Reasons to convince men of the necessity of a Call to this sacred Function.

f 1 *Reason*. Without it, all their Preaching and Baptizing is a meer Nullity: As a man that usurps the office of an Ambassadour without the Princes Commission (though haply he may deliver his minde better then a real Ambassadour, yet) he declares but his own fancies, and not the Princes minde; and so not onely loseth his labour, but also endangereth his neck for his presumption. He cannot speak as from God, because he hath no Call or Authority from him so to do.

2. He can expect no Success, *e* because he is not in Gods way : God will be found of us onely in his own way, and there he will protect us, *Psal. 91.* Such as have a Call from God, may expect his blessing, assistance, and deliverance : and this sweetens all our sufferings, That we are in Gods way. The knowledge of a Call to a work, will help a man thorow the difficulties of the work (as a *d* sweet Divine observes :) to such that text is full of encouragement, *Isa. 42.6. I the Lord have called thee in righteousness.* What follows? *I will hold thy hand, and will keep thee.* &c. *Barlow on Tim. p.8 &c.*

3 People cannot *e* hear such a one with comfort and profit, if they be not perswaded that God hath sent him, *Rom. 10.14.* Such as chuse and call themselves, labour in vain, because they have no promise of a blessing from God : He may justly say to them. Let him that sent you, protect you; let him that called you, bless your labours. To this agrees that of the learned *Bucan.* A Call (saith he) to the Ministry is very necessary, 1. In respect of Gods glory; 2. The honour of the Ministry: 3. For the peace and comfort of the conscience of the Ministers

a The dignity of a Minister stands in three things: 1. That he's Gods Ambassadour:

2. That by his commission he is

sent to Gods people, who are

the onely worthies of the

world: 3. That a great part of

the work rests by Gods ap-

pointment upon him and his Of-

fice. Byfield, in Col.

b Quod contra institutionem celebratur, irritum reputatur. Hugo.

c Ames C.C. 1.4.c. 25. Q7. S.4. mih. p.

215. To preach is the duty of a publike Officer, not of a

gifted Brother. 'Tis meer usurpation to take up

a publike Office, not being an Officer etc.

qui se absque

vocatione gerit pro legato ad principem, pro impostore habetur: Ita qui se absque vocati-

one in iacta ingerit, impostor est, mox tur & latro, *Job. 10.8. Par. d* 'Tis not the word simply, but

the word spoken by Paul, i.e. the word preached by an authorized Minister, which is the usual

means of faith. Dr. Sibbs. c. Bar. Hof. 1.1. p.9, 10. f Nemo dignus est audire, nisi qui Dei

verus est minister. Duo autem necessaria sunt, ut quis se talem præbeat: 1. Vacatio, 2 Fides

& integritas; si ordinatio removeatur, nec ministri de potestate sibi data, nec auditores de

virtute & efficacia verbi prædicati certi esse possunt. Chemnit. Harm. p. 1333. Magna semper fecerunt, qui Deo vocante docuerunt. Luth. Bucan. loci 42. Q33. p. 535. &c. Slaver them-

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themselves: 4. That the people may know they have lawfull Ministers, and so may obey their Ministry, &c.

4 God will have all things done according to the Rule and Order which himself hath prescribed. Now Gods Method and Order is this: 1. To call and Separate men for the Ministry. 2. And then Preach. The principal Call is from God; the manifestation and declaration of it is from the Church: and such are said to be made by the Holy Ghost, though men ordain them, *Act.* 20. 28. and if upon trial they approve of thee, and bid thee *Go*, 'tis as effectual a Call, as if God from Heaven should call thee. As one of your own says of the Ministry, He that pretends to be taught without the Word, is not taught of God, but of the Devil: So he that pretends he is called of God without and against the Rule of the Word is not called of God, but of the Devil. True, many in our daies boast of the Spirit; it moves them, it calls them. *Jude* 19. you have two notes of such as have not the Spirit: They are, 1. Separatists, dividing and separating themselves from the true Church of Christ, renouncing their Communion, forsaking their Assemblies like Apostates and so cast off publike Ordinances.

2 Sensualists. following the dictates of corrupt nature and carnal reason, forsaking their Callings, and giving themselves up to idleness, ease, and carnal delights, &c. These have not the Spirit, unless it be the spirit of delusion.

De R. Serm.
Isa. 54.

Arrodoel *Cor-*
766, segre-
gantes seip-
sos ab
ecclesia & co-
tu fidelium.
Alap.

Ab absurdo.
Horum non-
nulli sunt ip-
sae absurdate
absurdiores.

Vide Ruberf.
Due Right of
Presby. p.
275.

The fifth Argument:

From the absurdities which would follow, if this were once granted; though I should be loath to dispute with these men from such a Topick: for they are men of large swallows, and surpass the man I have read of, *Qui tota devorato Bove defecit in cauda*; who having swallowed an Ox, could not get down the tail; but these men will swallow head, horns, and tail, skin and bones, and yet make no bones on't. Arminianism Socinianism, Anabaptism, &c. all goes down, be it never so rotten. Yet I shall take a little pains (if it may be) to convince them.

1 *Absurdity*. If bare gifts be a sufficient Call to an Office, this would confound all Callings and Societies. For then *Samuel*, who had a Physical and natural power to kill *Agag*, had a sufficient call to authorize him to kill him. Then an ability to discharge the Office of the high Priest in a man of the Tribe of *Judah*, were a good Call for one so gifted to thrust himself into *Aarons* chair, which God tyed onely to *Levis* Tribe.

Then every Souldier that hath a Commanders gift, may be a Commander

mander, and a General without a Call. Then he that hath gifts for Magistracy, may be a Magistrate, and execute justice on malefactors without a Call. Then a Lawyer having a Judges gift, may step into the Judges seat, and sentence men without a Call. And he that hath gifts to be a Parliament-man, may be a Parliament-man without a Call, &c. *Et sic in infinitum.* Then farewell Magistrates, Ministers, Judges, Parliaments, &c. If every man may execute these Offices without a Call, what need we any of them? *Austin* writing upon *John*, tells a story of a certain man that was of an opinion, that the Devil did make the Fly, and not God. Saith one to him, If the Devil made Flyes, then the Devil made Worms, and God did not make them; for they are living creatures as well as Worms. True, said he, the Devil did make Worms. But said the other, If the Devil did make Worms, then he made Birds, Man. He granted all. Thus, saith *Austin*, by denying God in the Fly, he came to deny God in man, and to deny the whole Creation.

Concessio uno
aburdo, con-
sequenter mil-
le. Error is pro-
liferous: grant
one, and the
Devil will lead
you to a thou-
sand; open but
one gap in the
hedge, and
way is made for
all the wilde
beasts to enter.

2 Then every Gifted Boy, and every Gifted Woman, should be Preachers.

3 Then all that have Gifts to Baptize, and deliver the Lords Supper, may Baptize and deliver the Lords Supper.

4 This would open a floud-gate to all Errors, Heresies, and Blasphemies: For in the Scriptures are in many things hard to be understood; which many wrest (for want of judgement) to their owne destruction. We have had woful experience of this, since Artificers, Souldiers, Women &c. have turned Preachers. I never heard but one of this New Tribe of Gad, and that was a Souldier, Lieutenant *Phelps* (as I remember he call'd himself) a Dipper, &c. (for I never yet knew the man that had but one Error.) His Sermon was as full of errors, as a Dogge is full of Fleas: Universal Redemption, Free-will, Dipping, against Baptizing &c.

See what Armi-
nian errors
these Lay-prea-
chers publish in
that elaborate
Tract of Mr
Whitfield a-
gainst Moor.

5 Then all vain-glorious Hypocrites (who think they have gifts beyond all others) would turn Preachers: the emptiest barrells make the lowest sound the worst metal the greatest noise, and the lightest ears of Corn hold their heads highest.

Au dax insci-
tia Prov.

6 Then the Church which is Christs mystical Body, would be monstrous; all Eye, all Ear, all Head: contrary to that of the Apostle, who tells us the Church is not one member, but many, 1 Cor. 12. 14, 15, &c. And v. 28 29. *Christ hath set some (not all) in the Church Apostles.* And then asketh the Question, *Are all Apostles? Are all Prophets? &c.* The Interrogation is a strong Negation.

7 This would oppress and begger people: for God commands that every Minister should have maintenance. *And this labourer is worthy of his hire.* Now what Church is able to maintain such a numberless number of gifted Brethren, as rudely and presumptuously, for gain, will intrude themselves into the Ministry?

Quid est dignitas in indigno, nisi ornamentum in latro? *Salvian.*

8 If this be tolerated, it will make both Ministers and Ministry contemptible, both the Preaching and the Preachers vile. 'Twas *Jeroboams* sin, 1 *King.* 13:33. *He made of the lowest of the people Priests of the High-places: whatsoever would, he consecrated him, and he became a Priest.* But mark what follows, v. 34. *This thing became sin to the house of Jeroboam even to destroy it, and cut it off from the face of the earth.*

Edw. Gang. 3. part, p. 254.

The toleration of such Irregularities, is not so small an Error as some imagine. I shall conclude this point with some part of a Letter which I have read, which runs thus: The Roman Clergy have been *Solomons* flagellum on us many yeers: but now the Lay-Clergy, these preaching Souldiers, are worse; they be *Rehoboams* whips of Scorpions, worse then *Solomons* and *Rehoboams*; yea, then the Spanish whip in 88. The Lord give us all grace that are under his Rod; the wicked, the Sword of his hand, that our Destructions may be our Instructions, and our Corrections our Directions to Heaven and Happiness. And then concludes, *O scelus Independentium!* Come Lord Jesus, come quickly, and whip out all these Independent worshippers with a dog-whip.

The sixth Argument.

Mal. 2.7.
Mat. 13. 52.
A.C. 18. 24, 25.

Every Preacher must be able (in some good measure above ordinary Christians) not only to divide the Word aright, (2 *Tim.* 1 2. 15.) soundly to interpret and give the true sense and meaning, applying the same to edification: But he must be able also to convince gain-sayers, as *Tit.* 1. 9.

But every Gifted Tradesman, Nayler, Tayler, &c. is not able to divide the Word aright, nor to convince a learned adversary and gainsayer:

Ergo,

The Major is clear of it self.

The Minor I prove thus:

Those that want learning, both Humane and Divine, cannot be sound Interpreters, nor solid Disputants.

But most of our Gifted Artificers want Learning both Humane and Divine:

Ergo.

Ergo,

Obj. *We have the Translations (say they) and by them we can help our selves.*

A. Translations are excellent helps; & yet in regard of the Emphasis and fulness of the Original, we may say as the Queen of *Sheba* did to *Solomon*, That which she *heard* was nothing to the glory which she *saw*. Then came in error and superstition, when it was Heretic, or at least suspicion of it, to understand the Greek and Hebrew. What miserable wrackings and readings of Texts have come into the world, through ignorance and want of understanding the Languages, not only in the latter but especially in former time, is fully declared by that *d* Learned Casuist. I shall onely adde the Fryar that would prove God made ten worlds, from the words of Christ. *Annon decem facti sunt mundi?* and he that would prove that *Melchizedeck* offered Salt with Bread, because he read in the text, *Rex Salem*, (i. e.) King of Peace. These were Sir *John Lack-Latines*.

I would willingly know of such as contemn humane Learning and the Languages, how they would expound and reconcile differences in these following texts, without Learning.

1. How will you interpret that place *Job 1. 5. It may be my sons have sinned, and blessed?* So 'tis in the Original; *Benedixerint, non maledixerint*. So *Job 2. 9. Benedic Deo & morere*.

A. Here's need of Rhetorick; this is *equivocatio* an *Euphemismus*; when we put a good name on a bad thing. (So 1 *King. 21. 10.*) The Scripture in loathing a vice, omits its name, and sets down the contrary vertue. How will you reconcile these different Translations? *Pro. 15. 15. A good conscience is a continual feast*: So the Geneva translation: But ours thus: *He that is of a merry heart hath a continual feast*: Tyndal, *A quiet heart is a continual feast*.

How shall we reconcile these, or know which is best, but by having recourse to the Original? which runs thus; *לב טוב* *Tov leb*, a good heart (or a merry heart) is a continual feast: the heart is put for the conscience, because the Hebrews have no other word to express the conscience by. *David's* heart smote him i. e. his conscience. So then the Geneva-translation is best, because it comes nearest to the Original. Twere easie to abound in such instances, but I study brevity.

2. 1 *Cor. 11. 25. Hic calix est sanguis; This cup is my blood.* The Cup is not Christs Blood.

A. *Calix*, i. e. *vinum in calice*; continens prore contenta. Met. subj.

Bowls, Pastor evangelic. l. 7.

c. 11. p. 71, 72, 73.

Mr. Ant. Burges *Sermon on Mark 1. p. 18.* Dulcius ex ipso fonte bibuntur aqua.

Workman against *Lay-preaching*, p. 21, 22.

d D. Hall *cases of conscience*, Cal. 10. Dec. 3.

p. 351. to 371.

where you may read some scores of texts abused. Torthel, women's glory, p. 67, 68.

Vide *caylon* on *Job 1. p. 73.*

Vide D. Prid. 3. When there is difference in translations; as *Eph. 3. 16.* the *Germanic*, *contra-nova reads, Redeeming the season; ours, Redeeming the time.* Which *ver. p. 37.* &c. of these is most genuine?

A. The former; because the word in the Original is not *καιρος*. but *καιρος*. *opportunus temporis*, not *spatium temporis*.

So *Eph. 4. 3 2.* The Popish Translation reads it, *Hoc est magnum Sacramentum*; but ours, *This is a great Mystery.* Which is the truest? Ours, because it agrees with the Original, *μυστηριον*.

The *Socinians* deny the Deity of the Holy Ghost, and that upon this ground, Because he is called the *Gift of God*.

He that is the gift of God, is not God.

But the Holy Ghost is the gift of God, *Luk. 11. 13.*

Spanheim.

Dub. 74.

Qui dedit Petrum Piscatorem, dedit cyprianum Rhetorem.

** Ifay of the blood royal, an excellent Rhetorician.*

The excellency and usefulness of humane learning is fully proved by

convincing Arguments, and all objections answered, in Aretius Probl.

par. 2. p. 62. &c.

'Tis not Philosophy, but the abuse of Philosophy which Paul condemns, Col. 2. 8.

V. Davaillant in

locum

¶

Bulling. de Episcop. instit. p. 1. 2. c. 4. p. 75. and 1. 2. c. 6. p. 83. 84. and 1. 2. cap. 8. c. 80.

Barlow on 2 Tim. 2. 2. p. 13, 19.

A. Here is need of Rhetorick. The Spirit is oft in Scripture put for the gifts of the Spirit; *Meton. effici.* So *1 Thess. 5. 19.* *Quench not the Spirit*; i. e. the gifts of the Spirit; Faith, Hope, Love. Hence, what *Luke* calls the Spirit; *Matth. 7. 11.* calls *good things*.

Thus we see how needful Arts and Languages be. Hence the holy Ghost commends Learning in the Saints: *Moses was learned in all the wisdom of the Egyptians, and was mighty both in word and deed.*

Acts 7. 22. * *Daniel* and his companions had skill in all learning and wisdom, *Dan. 1. 4. 17.* *Apollos* was eloquent and mighty in the Scriptures. *Paul* could speak Languages more then they all; and oft makes use of his Humane Learning: He cites *Epimenides* the Poet, to convince the *Cretians*, *Tit. 1. 12.* and *Aratus*, *Acts 17. 28.* *Menander*, *1 Cor. 15. 33.* and useth Syriack and Hebrew terms, as *Abba*, &c. Hence we read in Scriptures of the * Schools of the Prophets, and Colledges erected, where the sons of the Prophets were trained up in Learning, and studied the Laws of God, that they might be fitted to teach others; as at *Naioth*, *1 Sam. 18. 19, 20.* *Jericho* and *Bethel*, Schools of the Prophets, *2 King. 2. 3, 5.*

How shall a man be able to preserve the Truth in its purity, against Hereticks, without Learning? How shall a man be able to Analyze and open many obscure phrases in Scripture, without Logick, Rhetorick, Tongues? &c. as a Reverend Divine, in an excellent tract, doth fully declare.

Great is the pride and wantonness of this age, to tread all that Learning

Bulling. de Episcop. instit. p. 1. 2. c. 4. p. 75. and 1. 2. c. 6. p. 83. 84. and 1. 2. cap. 8. c. 80.

Barlow on 2 Tim. 2. 2. p. 13, 19.

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ing under foot, without which the knowledge of the Scripture is not to be had, upon humane endeavors : to undervalue the abilities of a learned age, in comparison of the boldness of Mechanick persons, in spending the mouth without sense underneath, seemeth to be the wantonness of this time, for after-ages to admire : But for private persons against publike Order, and the Unity of the Church, to call Assemblies, and to exercise their pretended abilities in such Assemblies as publike Order forbids, is neither more nor less then Schism. Let them that do it, advise at whose door the sin of the Schism lieth ; as a learned man complains

*Prid. Conc. 1.
de Sap. Egypt
Trapp Com-
mon place
Arts, p. 709.*

*Thomdyke of
Relig. Assemb.
p. 424.*

Obj. We see many private Christians of eminent parts called to the Ministry that want the Languages, yet do much good in their places.

Ans. Many private Christians that are called to publike service, by pains and industry have gained the Languages, and some insight into the Arts, &c. and those that want them, lament their defect (they do not contemn them as needless and useless, but) would give much for the attaining of them ; and they reverence such as have them.

True, a man may be a Minister, and yet want these ; but he's a defective and lame one : a man is a Man, though he have but one leg, or one arm ; but he is not so compleat a man as he that hath two : and when he comes to wrestle with an adversary, he finds his wants &c.

To conclude, Arts and Sciences are requisite for a Divine, *non necessitate absoluta*, as if a man could attain no knowledge in Divinity without them ; *sed necessitate expediens*. & *xv. ti. Scitè Aquinas. Theologi non accipit sua principia ab aliis scientiis, tanquam à superioribus ; sed utimur illis tanquam inferioribus & ancillis.* This made *Luther* to prefer that little skill he had in the Hebrew language, before all the riches in the world.

*Many like the
Fox in the Fa-
ble, disparage
the grapes, be-
cause they can-
not reach them.*

*Dithmar Ethic.
p. 12, 13.
Quamvis ex-
igua sit mea
Lingua Hebrai-
ca notitia, cum
omnibus ta-
men totius
mundi gazis
non commuta-
rem. Luth.*

The Seventh Argument.

From the sinfulness of it.

Whatsoever is not of Faith, is sin. Heb. 11. 6.

But whatsoever we do, if we do it not by vertue of some Command or Call, is not of faith :

Ergo 'Tis sin.

A man must have some warrant from the Word, to assure him of a Call, before he can do it in faith. Hence Christ refuseth to divide the inheritance, *Luk. 12. 14. Who made me a judge? q. d. 'Tis not within the compass of my Calling.*

Now

Now what Command or Call our gifted Brethren have to Preach, I shall examine in the Answers to their Objections.

The Eighth Argument.

If none may preach but such as be ordained then every gifted person may not preach.

But none may preach but such as be ordained, *Ti. 1. 5. I will that thou ordain Elders.*

Rush. Due Right of Presby. p. 491.

part. I. Seaman's Dia. trib. p. 14, 16, & 29.

What need *Paul* leave *Titus* in *Crete* to ordain men, if every gifted brother may preach without Ordination? Men may not run and ordain themselves; but upon Tryal being found sufficient and fit, must be Ordained. In a constituted Church, Ordination is alwayes necessary. The Apostles would have none to preach but ordained men. They must be Elders in Office before they preach, as appears *Acts 13. 23. Separate Barnabas and Saul for the work of the Ministry Acts 14. 23. and 15. 22 They ordained them Elders in every Church with prayer and fasting.* *f 1 Tim. 4. 14. and 5. 22. and 2. 22. and 1. 3. 10.* And this was to continue in the persons succeeding them for ever as appears by the charge imposed on *Timothy*, *1 Tim. 6. 13. 14.* It must endure till the coming of *Christ*; which could not be in *Timothy's* own person, but in his successors.

f Presbyterio competit exam. men, ordinario & inauguratio.

The Ninth Argument.

A minor.

If none might be an inferiour Church-Officer or Deacon without a Call, and Ordination from the Church, Then (*a fortiori*) no man may be a Preacher and superiour Church-Officer without a Call and Ordination.

The Antecedent is clear, from *Act. 6. 2, 5, 6.* Therefore the Consequent must needs be granted.

2 If in the Commonwealth none may intrude into anothers Calling, but must proceed in an orderly way, and first serve an Apprenticeship, Then much less may any intrude into the Ministers Calling; but he must first proceed in an orderly way, and be first qualified and fitted for it.

Hieron. Epist. ad Paulinum

To this agrees their complaint of *Hierome*, That men are incapable of other Arts and Sciences without a Call; onely in Divinity, every man is bold to interpret Scripture. *Sola Scripturarum est ars quam sibi vendicant. Hanc garrula anns, hanc delirus senex, hanc sophista*

phista verbosus, hanc universi presumunt, lacerant docent antequam discunt, &c. The prating old woman, the doting old man, the brabbling Sophister, and the generality of men, tear the Scriptures, and presume to teach, before they have learned themselves. Where he doth not condemn the reading the Scripture by all sorts, but onely presumptuous ignorant reading and expounding by such as taught before they had learned themselves. For elsewhere he commends the reading of the Scriptures by Lay-men; and would have it dwell in them, not onely sufficiently, but abundantly. So *Chryf. Hom. 9. in Epist. ad Coloss. Audite, Seculares, comparata vobis Biblia*: Ye men of the world, get you Bibles. Read, but read with prayer, with humility, with piety, prudence, and fear. This spiritual Word calls for a spiritual Reader. 'Tis onely a gracious heart that can discern these mysteries,

Hieron. in Col. 3. 16. Laici non sufficienter, sed abundanter Verbum Dei habere debent. Pium & prudentem lectorem requirit S. Scriptura.

The Tenth Argument.

If every man must study to be quiet, do his own work, and keep the bounds of his proper Calling; then private men may not be Pulpit-men.

But the Apostle commands, *1 Thess. 4. 11*, that every man * study to be quiet, yea seek after quietness with a kinde of holy emulation esteeming it an honour to be of a meek, quiet, calm, contented temper, and peaceable conversation. But how shall they attain this? By doing *τὰ ἴδια* our own things, i. e. that which comes within the compass of our general or particular Calling. Hence the Apostle condemns such as are *busy-bodies in another mans Diocese*, *1 Pet. 4. 15*. *Let no man suffer as a busy-body.* — *Traffent Fabrilis Fabri.*

* *φιλοτιμίᾳ* Contendatis, sanctâ, scilicet, emulatione. *Beza.*

Let the Naylor keep to his Hammer, the Husband-man to his Plough, the Tayler to his Shears, the Baker to his Kneading-trough, the Milner to his Toll, the Tanner to his Hides, and the Souldier to his Arms, &c. They must not leap from the Shop to the Pulpit, from the Army to the Ministry, from the Blue Apron to the Black Gown, &c. But if ever men would have comfort, let them keep the bounds and limits of their particular Callings. God hath set every Calling its bounds, which none may pass. Superiours must Govern; Inferiours Obey, and be Governed: Ministers must study and Preach; People must Hear and Obey, &c. As in an Army, the General appoints every man his place and station; one in the Front, another in the Rere, &c. there he must abide against the enemy; there he must live

As Basil said to the Emperours *Steward misinterpreting Scripture to defend Arrianism, as some of you do to defend Arminianism, Tuum est pulmentum Cæari preparare, non Evangelium exponere.* *If thou be a cleaver of wood, to thy wedge and ax; if a Hind, to thy masters Plough: but meddle not with Gods affairs, lest he break out upon thee, and destroy thee.* *D. Parrys preface to Ursin. Catech.* *Jeannes on the Sacram. p. 466,*

and

and die : so 'tis in Humane Societies ; the great Lord General hath appointed to every man his particular Calling , and in doing it he must live and die.

Quis voca-
tionis suæ me-
mor , o. n. n. m.
debet impen-
dere operam,
ut Spartam,
quam natus
sit, hanc & or-
net. Bull.

The Apostle makes this clear. *1 Cor. 7. 20* *Let every man abide in the same calling wherein he was called:* every man must continue and even dwell in that particular Function to which he is called. God abhors *Ataxie*. and disorderly confounding of those Callings which he hath separated.

Q. Whether may a man change his calling ?

A. He may not lightly, or for any base end of his own, change it : but if he can finde a clear and just Call, he may.

Q. But when hath a man a call ?

A. 1. When he is called from one Calling to another, immediately by God ; as *Elisha* from the Plough, *Amos* from the Herds, to be Prophets, &c. or mediately by the Church of God , when upon the improvement of Gifts they are called (they must not be their own Judges, and call themselves) by those whom Christ hath authorized , to some higher place in Church or Commonwealth. Thus he that used the Office of a Deacon well. was promoted to the Ministry , *1 Tim. 3. 13*, A diligent man (as one well observes) stays not long in a lowe place. Thus a Private man may come to be a Magistrate ; a Physitian, a Minister, &c.

2. When the Calling that a man hath will not maintain his family, then the Artificer may either change his Calling , as the Artificer may become an Husband-man. &c. or adde another Calling to his own, to support his family. 2. That he may not be burdensome to others. Thus *Paul* preach'd and made tents, that he might not be burdensome to the Church of God, *Act. 18. 3*.

Object. *If Paul kept a double calling (say they) why may not we Nail and preach, Patch and preach Weave and preach ? &c.*

Ans. You do not argue *ad idem* : for there is a great difference between you and *Paul*.

1. He had much learning, and great abilities : you have no learning, and mean abilities.

2. He was an Apostle, had an extraordinary measure of the Spirit ; had his learning Given, we Gotten : he by Revelation. and Inspiration ; we by Industry and Study, Reading, Meditation &c. Yet *Paul* himself had his Parchments. Hence, in *Timothy*, he commands all Ministers to give attendance to reading, to meditation, and to give themselves wholly to them.

Chemist. Har-
mon. p. 635.

V. Aet. Probl.
p. 18. Slater

Thess. p. 151,

&c. 1 Tim. 4.

23, 14, 15

Barlow, 2 Tim.

2. 15. p. 106,

107.

3. The Apostle labours, 1. that he might not be burdensome to the Church of *Thessalonica*, which was poor, 2 *Thess.* 3. 8. He takes double pains, *Acts* 20. 34. 2 That he might stop the mouthes of the false Prophets, who would have accused him for making advantage of the Gospel. 3. That he might be an example of industry.

4. 'Tis confessed by all godly Divines, that a man may keep two Callings: if they be subordinate and subservient one to another, furthering not hindering each other; and be no way offensive, but rather adorning our profession(if God give strength & ability, & it be done out of Conscience, not Covetousness; to advance Gods glory, not our selves; for the common good, more than our own) we may with comfort undertake them. Thus, to tutor and teach children, is subservient to our Ministry, and furthers it; we enrich our selves with Arts and Languages, and benefit others. Thus *Samuel* a Prophet had a School of young Prophets at *Ramah*, and *Elisha* at *Gilgal*, 1 *Sam.* 19. 20. 2 *King.* 4. 38.

Antidote, p.
19, &c.

But Baking and Preaching, Nayling and Preaching, Patching and Preaching, and that by men of little abilities, will not hold. A Minister must not entangle himself with the affaires of this life, 2 *Tim.* 2. 4. Christ would not meddle with secular affairs, *Luke* 12. 14. *who made me a judge?* Yea, workes of Humanity must give place to Preaching: as burying the dead, bidding farewell, *Lu.* 9. 5. 9. because the practice of one hindered the other. The Apostles would not *serve Tables*, that they might give themselves to Prayer and Preaching, *Acts* 6. 4. And if we must give our selves wholly to Reading, Where is the Nayling? &c.

The Eleventh Argument.

If the Calling of the Ministry be a distinct Calling, have distinct offices and duties belonging to it, and distinct promises made to it, Then every private man (though gifted) may not intrude himself into it.

But so it is.

Matth. 16. 19. and 18. 18. *Iob.* 20. 21, 23, the power of the Keys is not given to the whole body of the Church, but to the Apostles and their successors. the Ministers of the Gospel; to them belongs the power of remitting & retaining sins authoritatively in Christ's name; which no gifted Christian can do. They have a Pastoral charge of souls, and watch as those that must give account, *Heb.* 13. 17.

Aerons rod?
blossoming, p.
411 & 412.
tauberf. Due
Right, p. 278,
&c.

They must give themselves wholly to reading & studying of the Scriptures, &c. which no private man is commanded to do.

Onus vel humeris angelicis formidandum. They must be Elect & Lamp-pades, Shining Lights, not Lampyrides, seducing, deceiving Glow-worms. Barl.

The Twelfth Argument.

If the work of the Ministry be an exceeding weighty and laborious work, Then every private man (though he have some gifts, yet) is not fit for it.

But the work of the Ministry is an exceeding weighty and laborious work.

* *Hilderham*, Psa. 51. p. 167. *Aquin.* Suppl. 2. 7. his lips must preserve knowledge, and the people must seek the Q. 36. Art. 2. Law at his mouth. He must be blameless, sober, hospitable, laborious, given to reading, apt to teach, exhort, convince, and give up himself &c.

Hence the Apostle puts a *vi, i. e. on it*, 2 Cor. 2. 16. Who is sufficient? &c. Every man is not fit to be a Carver to a King. A good Minister is not every Gifted Brother, but he's a Messenger, an Ambassador of God, an Interpreter, one of a thousand, Job 33. 23. Hence the Apostle requires many * Qualifications in a Minister, 1 Tim. 3. 1, &c. Tit. 1. 5, 6, 7. Acts 20. 17, 28. 1 Pet. 5. 1, 2. Mal. 2. 7. his lips must preserve knowledge, and the people must seek the Law at his mouth. He must be blameless, sober, hospitable, laborious, given to reading, apt to teach, exhort, convince, and give up himself wholly to these things, 1 Tim. 4. 15.

The Thirteenth Argument.

That way which was first invented by Socinians, Anabaptists, Arminians, (the Enemies of God's grace) to destroy the Truth, may not be practised by Christians who desire to preserve the Truth. But this Toleration of all Gifted Brethren to preach, was first invented by Socinians, Anabaptists, and Arminians, to destroy the Truth.

Socius de Ecclesia, cap. 1.

Catech. Racovien. c. 11, 305.

The Minor I prove out of their own Writings. 1 The Socinians hold that Gifting is Sending; and all who are gifted to preach, are sent, and lawfully called to preach.

Neccilitatem missionis jam cessare dicendum est, ac proinde fas esse homini Christiano, non tantum in magno neccilitatis casu, &c. Episcopus d. 26. Theof. 4. 5.

So say the Arminians; There is no necessity now of Sending; but 'tis lawful for a Christian, not onely in a case of necessity, or in a time of defection, but at any time to preach, if he can, &c. To these agree the Tenents and Practice of our Anabaptists.

Rogers on Indg. p. 563.

The Fourteenth Argument. They which have no promise from God of Divine assistance, cannot comfortably or successfully undertake a work.

But

But private persons turning Preachers (without a Call) have no promise of Divine assistance :

Ergo, They cannot comfortably and successfully undertake that work.

The Major is undeniable.

The Minor is grounded on *Mat. 28. 20. Lo, I am with you, &c.*

The promise is made there to Apostles, and their successors; therefore when they meet with any opposition, they comfort themselves by their Call : God sent them. *Ergo*.

The Fifteenth Argument.

That way which breeds Disorder, Errour, and Confusion, is not the way of God.

But Toleration of private persons out of Office to expound and interpret Scripture in publike, is a way that breeds Disorder, Errour, and Confusion :

Ergo, 'Tis not of God.

Ab α το ε η.
The house is
like to be well
governed,
where all are
Masters and
Teachers.

The Major is clear from 1 *Cor. 14. 33. 40.* God is not the author of Confusion, but the God of Order; and blames his people, because they did not things according to order. 1 *Chr. 15. 13.* What is a Church without Order, but a little Hel above ground? *Ubi Ordo nullus, Horror sempiternus.* Where Order is wanting, it fills a Kingdom with Sedition, Confusion, Errours, Blasphemies and Heresies. *b* Order is the beauty of Churches. Hence God hath set an Order in the Sensible creatures; Order in the Insensible, among the Stars; Order in the Rational, Order in Heaven; yea, there's some kind of Order in Hell; there's *Beelzebub*, a Prince of devils; and some Harmony, his kingdom is not divided. The Church is never so terrible to her adversaries, as when every one in it keeps his station & bounds which God hath set him; then she's terrible as an army with banners: as *L. G. Crommel*, in a Reply to the *Scots* (who were troubled that men in Civil employment should usurp the Calling of the Ministry) tells them, that an approbation from men hath Order in it, & may do well, &c.

2 For the Minor, that Toleration of such uncalled Preachers breeds Errour, 'tis proved by woful experience in this Kingdom, and in *New-England*. *Mistress Hutchinson*, under a colourable pretext of repeating

Ea quæ sunt Ordinis, non possunt committi non habenti ordinem. Aquin. Suppl. q. 34. art. 1. Requiritur vocatio, quia Deus nihil vult esse confusum & inordinatum in sua Ecclesiâ. Melancthon. loci com. p. 425. Colinus, disp. l. 4. p. 653. b Ubi ordo non dominatur, ibi splendoris pulchritudo. Nazian.

Omnia confundere est unicum Diaboli studium, cui nihil æque displicet potissimum in rebus Divinis quam recta ordinatæque institutio. Pet. Mart.

Vide Synod of
New-England
against Heres.
p. 32, 33.

- * Sermons, held a weekly exercise, whereby in a little time she had im-
 poysoned a considerable part of that Plantation with most dangerous
 and damnable Errors and Blasphemies. Hence the Arminians, Soci-
 nians, Anabaptists and Libertines, plead for this, as a way to uphold
 their Errors, and destroy Truth.

The Sixteenth Argument

If the Church be Gods Family then no man may presume to ex-
 ercise any Function there without a Call from God.

But the Church is Gods Houſe, 1 Pet. 4. 17.

- That God should rule and appoint Officers in his own house, is but
 reason. Hence the Apostle tells us he was made a Minister of the Church;
 but how? Not according to his own presumption, but *ex officio* *sinoniqua*
 Col. 1. 23, 25. * Merum est sacrilegium si quis non vocatus a Deo in Domum Dei irruat, *Dineus loci*, p. 203. *iuxta dispensationem Dei*; according to the household-dispensation of God: I am made a Minister, I did not make my self. * Tis little better than * Sacrilege so to do.

The Seventeenth Argument.

Ab Origine.

From the Rise of it.

That which springs from pride and self-conceitedness, cannot be good, (*Qualis causa, talis effectus*; an evil tree cannot bring forth good fruit.)

But this kind of Preaching springs from pride & self-conceitedness.
Ergo, It cannot be good.

Dominari volunt, cum profissi fuerint servitutem, fideles se spondent, ut opportunitus fidentibus nocant. *Bern.*

Many of Teachers become
 Teachers,
 merely out of
 Pride, Profit,
 & that they
 might live easily and idly,

The Major none will deny.

The minor is cleer. That this usurpation of another mans Office without a Call comes from Pride, appears by their actions: (we judge of Springs by their streams, and of trees by their fruits:) If I see a man intrude into the Judges Seat, and take upon him the Office of a Judge without a Call, I say the man is proud and self-conceited:

as Calv-adv. Libert. c. 4. Quod Quintinus ejusque socius ex sartoribus Doctores facti, atque ita immutati sunt, id in causa fuit, quod delicati & moliter vivere vellent, & ut Sacerdotes, & Monachi cancellando, sic ipsi garriendo vitam quæterent.

Obj. We have Gifts; and 'tis no pride to use our Gifts.

Ans.

A. We must first distinguish of Gifts: some are Real; and those that have these, are so modest and humble, that they must be ** thrust* into the Ministry. 2. Those that have imaginary Gifts, are oft most forward: 'tis the dry Keck and scratching Bramble that desires the rule *Indg. 9. 15.*

Beate Scire Bernard, ad Eugen. l. 4. de consider. p. 279. Non volentes neque curretes assumito, sed cunctantes, sed renuentes; etiam coe illos, & compelle iurare, qui non sunt auræ frontis, sed verecundi, sed timorari, p:æ er. D. u n timeant nihil, nihil sperent nisi a Deo. Annon eligendi de toto orbe, orbem iudicaturi? Sine huius negotio non se ingerat rogans, consilio, non p:æce agendum est.

2. The using of Gifts is twofold; Regular or Irregular: this latter springs from Pride.

The Eighteenth Argument.

If Christ at his Ascension gave only [some] to be Pastors and Teachers, then all gifted men may not be Teachers.

But Christ at his Ascension gave only [some] to be Pastors and Teachers, Eph. 4. 11. And 1 Cor. 22. 28, 29. He hath set [some] in the Church, &c. *Are all Apostles?* &c. This would confound Pastors & People, Teachers and Hearers; when Christ himself distinguisheth between a righteous man (though gifted) and a Prophet in Office, Mat. 10. 40. So that the Calling of a Minister is not common to all, but only to some (*id est*) such as Christ sends; for as all the body is not eye, so all the body of Christ is not a Minister, whose Office is to be in the mysticall body, as the eye is in the natural.

The Nineteenth Argument

That which hath neither Precept nor President, is neither commanded nor commended in the Word of God, may not be tolerated in the Church of God.

But this kind of Preaching by gifted Brethren, hath neither Precept nor President in all the Word of God.

Ergo, It may not be tolerated in the Church of God.

We never read in all the Old and New Testament of any that took this Office, but that he was called either Mediately or Immediately, Ordinarily or Extraordinarily. This new-found Officer, a gifted Preacher out of Office, is not to be found in the Bible, &c.

I have but one Argument more, and then I come to examine the proofs.

Baylles Discourse from the Errors of, &c. 1 part. p. 175, 176, & Riccati Look-ing-glasse, p. 11. Heb 5. 4. V. Synops. Par. Theolog. p. 564.

A Testimonio
 Fortitan hæc
 aliquis (nam
 sunt quoque)
 parva vocabit
 At quæ non
 prolunt singu-
 la, juncta ju-
 vant. Ovid.

The Twentieth Argument

From the Principles and Practice of reformed Churches.
 That which is condemned by all the Churches of God, and is contrary to their Practice, ought not to be tolerated in our Church.
 But this practice of private mens Preaching without a Call, is condemned by all the Churches of God, and is contrary to their Practice: Ergo.

For the Major, that the Practice and custom of the Church of God ought to be regarded by us, appears by that Apostolical phrase, 1 Cor. 11. 16. 22. *We have no such custom, nor the Churches of God. Despise ye the Church of God?* 1 Cor. 10. 22. And we are forbidden giving offence either to Jew or Gentile, or the Church of God.

For the Minor, (lest any should think that I am singular in this point, and writ out of affection more than judgement) I will call forth all Reformed Churches, and Impannell a lury of good old Orthodox Divines, who have witnessed with one consent against this New-found creature, the *Lay-prophet*.

And because I would not erre, I will proceed in a faire Legal way of tryall, and will

1. Arraign the Prisoner at the Bar, being taken captive by Satan.
2. I will Impannel the lury, and produce Evidence against him.

The Inditement

Lay-Prophet, thou art here indited by the name of Lay-prophet of the City of Amsterdam in the County of Babell, for that thou, contrary to the Peace of our Sovereign Lord and Saviour, his Crown & Dignity, hast usurped another man's Office, and thereby hast brought Disorder, Anarchy, and confusion into the Church of God, together with a Bastard-brood of Arrians, Arminians. Socinians, Manifestarians, Anti-Trinitarians, Anti-Nomians, Anti-Sabbatarians, Anti-Scripturists, Anabaptists, Moralists, Familists, Perfectists, Atheists, Originists, Separatists, Millenaries, Enthusiasts, Seekers, Shakers, Quakers, Ranters, Libertines, Erastians, Scepticks, Independents, &c.

J. What sayest thou? Art thou guilty, or not guilty?

P. Not guilty, my Lord.

I. By whom wilt thou be tried?

P. By

This way can
 not be offensive
 to any, since it
 hath been long
 since practised
 by two very
 learned and
 Godly Divines
 M.W. Burton
 in his second
 Sermon of the
 Arraignement of
 the man of the
 earth. p. 22. and
 M. Bernard
 Isle of Man,
 who proves the
 lawfulness of
 such pleadings,
 in fine lib.
 Nathan caught
 David by an
 allegory; &
 Christ himselfe
 oft taught by
 Parables. Edw.
 Gang. part 2
 P. 777.

P. By the Independents, my Lord.

J. *Alas the wiser and better sort of those know no such creature, neither will they own thee. Besides they goe in a by-path themselves, and so cannot be such competent Judges; God himself concludes, It was not good for Adam to be alone; and Salomon cries, Woe to him that is alone. Affectation of Independency cast the Angels out of Heaven, Adam out of Paradise, and the Pope out of Kingdoms; Creatures the more harmlesse and usefull, the more congregative, as Sheep, Doves, Bees; such as affect solitude are oft Birds of prey; two are better than one, and a three-fold cord is not so easily broken.*

P. Then, my Lord. I appeal to the *k* Anabaptists and Libertines.

J. *These are thy fellow-prisoners, and so can be no fit Judges in this case.*

P. My Lord, if there be no remedy, I am content to be tried by the Jury.

J. *Thou hast well said: thou shalt have a full, a fair, and free hearing. Cryer, make an O yes, and call the Jury.*

Cry. O yes. O yes, O yes; all manner of persons that can give in Evidence against the Prisoner at the Bar, let them come into the Court, and they shall be freely heard.

J. Cryer, call in all reformed Churches.

Cry. *Vouz avez* reformed Churches; Call the *French Church*.

J. *What can you say against the Prisoner at the Bar?*

Fr. Ch. My Lord, we believe that 'tis not lawful for any man upon his own authority to take upon him the Government of the Church; but that every one ought to be admitted thereto by a lawfull Election, so near as may be, and so long as the Lord giveth leave, &c. And we detest all those Fanatical Spirits, who as much as in them lyeth, desire that both this Sacred Ministry or preaching of the Word, and administration of the Sacraments, were utterly abolished.

J. *Call the Church of Scotland.*

Cry. *Vouz avez the Church of Scotland.*

P. My Lord, I except against this Church; they are *Presbyterians*, and they never prophesie good to such Prophets as we are.

J. *But you will acknowledge them to be a Reformed Church?*

P. Yes, my Lord.

J. *You must needs; for m King James gloried that he was a King of*

k Sententia non iudice sua lata, nulla est ipso iure, ut loq. iurisc. Testes ex sinu non sunt admittendi, pr loq. iur conf. A luy against Lay-preachers. 17. Moulins Buckler of Faith, p. 353 &c. Harm. of Conf. Engl. p. 253: &c.

m He would of-ten say, That Presbyterial Government was Hæretico-rum Malleus, A hammer to beat down Heresies, vind. of Presb. p. 18. 19, &c. Est Ecclesiæ Scotticæ privilegium ratum præ multis, in quo ejus nomen a-

può exteros fuit celebre, quod circiter annos plus 54. sine Schismate, nedam Hæresi, unitate cum puritate doctrinæ retinuerit. Syn. Conf. in p. f. p. 6. Assembly at Edinburgh, Assembly at Glasgow. See more, Seaman. Diatribe p. 6. Prop. 3. V. Harm. of Conf. Engl. p. 236, 246, 258, 265; 267. Hof. 13. 1.

one of the purest Churches in Christendome. And for their Government by Presbyteries, 'tis the way of all reformed Churches, and that we are bound by Covenant to labour for, as appears by that learned and excellent vindication of the Presbyteriall Government, published by the Ministers and Elders in London, November 2. 1649. where this Government is proved to be of Divine Right, the cavils made against it fully answered, and its excellency above the Congregationall way demonstrated. 'Tis the honour of that Nation in the sight of the Nations, that by the blessing of God on this Government, they were kept pure and peaceable for many years together, Edw. Gangr 1. p. p. 102.

Since you have acknowledged it to be a reformed Church, let us hear what you can say against the Prisoner at the Bar.

Ch. Scot. My Lord, we allow none to preach with us, but Pastors and the Sons of the Prophets, and such who aym at the holy Ministry; and that authority Ecclesiasticall must warrant them, is clear by our Law and practice.

J: You have spoken well, and to the purpose. Call the rest of the reformed Churches, the Church of Helvetia, Belgia, Sueveland, Saxony, Wittenburgh, Bohemia, Ausperg, &c. What can you say against this new-found Officer?

R. f. Ch. We doe all with one consent condemn all those which run of their owne accord, being neither chosen, sent, nor ordained.

I. Are there any more? *P.* Yes, my Lord, there is the Church of England, which will testifie much against them.

I. What can you say against the Prisoner at the Bar?

Ch. of Engl. My Lord, they have foully wronged & abused me divers wayes; they have made me loathsome in the sight of the Nations, and have broached many destructive Errours, to the hindering of the weak, and the hardning of the wicked; so that I am become a Proverb and astonishment to the Churches round about me. Whilst my tonnes spake trembling and durst not usurp, they were exalted; but since they have offended in this kind, they are dead.

I. They have offered violence to my Publick Confession, where I told them that the Minister must lawfully, duly, and orderly be preferred to that Office, and that no man hath power to wrest himself into the holy Ministry at his owne pleasure. Wherefore these persons do us the greater wrong, which have nothing so common in their mounthes, as that we do nothing orderly and comely, but all things troublesome. ly and without order, and that we allow every man to be a Priest, to be a Teacher, and to be an Interpreter of the Scriptures.

I. Can

I. Can you say any more against them?

A. 23 a-
mongst the 39

Ch. Engl. Yes my Lord, they have broken the 23 Article, where is told them, that 'tis not lawfull for any man to take upon him the office of publike Preaching or Ministring the Sacraments in the Congregation before he be lawfully called and sent to execute the same; & those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given to them in the Congregation, to call & send Ministers into the Lords Vine-yard.

I. This is to the Purpose: have you yet any more to say?

Ch. Engl. Yes my Lord, I have two Ordinances of Parliament ready mounted against them; the first was,

Aprill 26. 1645.

It is this day Ordained and Declared by the Lords & Commons assembled in Parliament, That no person be admitted to preach, who is not Ordained a Minister either in this or some other Reformed Church, except such as intending the Ministry shall be allowed for the repair of their gifts, by those who shall be appointed there unto by both Houses of Parliament.

It is this day ordered by the Lords and Commons assembled in Parliament, that this Ordinance be forthwith printed and published, and sent to Sir T. Fairfax, with an earnest desire and commendation from both Houses, that he take care that this Ordinance be duly observed in the Army: & that if any shall transgress this Ordinance, that he make speedy representation thereof to both Houses, that the offenders may receive condign punishment for their contempt, &c.

December 31. 1646.

The Commons assembled in Parliament do declare, that they do dislike, & will proceed against all such persons as shall take upon them to preach, or expound the Scriptures in any Church or Chapell, or any other publique place, except they be ordained here or in some other Reformed Church, as it is already prohibited in an Order of both Houses of 26 April, 1645. And likewise against all such Ministers, or others, as shall publish or maintain by preaching, writing, printing, or any other way, any thing against, or in derogation of Church-government which is now established by the Authority of both Houses of Parliament; and also against all & every person or persons who shall willingly, and purposely interrupt or disturb a preacher, who is in the publike exercise of his function. And all Justices of the Peace, Sheriffs, Mayors, Bayliffs, and all other head Officers of Corporations, & all Officers of the Army are to take notice of this Declaration, and by all lawfull ways and means to prevent offences of this kind, and to apprehend the offenders, & give notice hereof to this House, that thereupon course may be speedily taken for a due punishment to be inflicted on them.

So the Ordin-
for
Ordination, p. 2.
No man ought
to take upon
him the office of
a Minister, till
he be lawfully
called and or-
dained thereunto,
&c.

I. Have you any more evidence besides these Ordinances, to batter the Towers of Babel?

H

Ch. Yes

Ch. Yes, my Lord, I have one more, and then I have done; and that is the solempne League and Covenant.

I. Cryer, call solempn League and Covenant.

Cryer. Solempn League and Covenant, come in and give evidence against the Prisoner at the Bar.

The Gent. that writ the Scots holy war. p. 20

appears the Covenant to be a religious tie of mutuall assistance between the Nations against the common enemy of Religion, Liberty,

ty, & union, & so thinks honourably of it.

W. Rutherf. against idolat. chap. 22. p. 249, &c. caryl. s. r. lib. 9.

Calvinus quondam literam, ka interpretes diligens, ita moralis, elegans & suavis ut etiam ab ipso Orthodoxis (v. a. Pontificis) avidè inservium, legatur, quos exoptare exaudiri, ut refectis quæ contra Ecclesiam disputantur, castrius peccat, ha enim commentarios ejus peritulis fore, D. Staples. P. xxi. in Antid. Evang. ubicunq; est ecclesia rite constituta, illic nemo debet se ingerere ad munus Prophetisum vel pastorale, etiam si omnes Angelos aquaret sanctimoniam. Cal. in lev. 23. 21.

Cov. My Lord, I cannot come in. **I. No,** who keeps you out?

Cov. My Lord, here's a crowd of Libertines, Anabaptists, Sectaries, &c. that hinder me.

I. Cryer Make way for the Covenant to come in:

Pr. My Lord, I except against this witness above all the rest, for it's only a *Scottish* Covenant, a useles thing, like an old Almanack out of date, good for little, that is expired and binds no longer.

I. Do you know what you say? How can you call it a *Scottish* Covenant, when 'twas ratified, framed, sealed, and confirmed by both Kingdoms?

Secondly, For its duration; The matter of it is such, that we are bound all the days of our lives to observe zealously and constantly against all opposition, &c. Art. 6. I suppose every good man thinks him-

self bound to preserve the purity of Religion, to extirpate Heresie and *Prophanes* in his place and calling, to endeavour Reformation in himself and others, &c. not only till our enemies were subdued and overcome, but these are duties to be practised all our days: A well grounded Covenant (and such was this) is a sure, firm, irrevocable Act; 'Tis Eternitati sacrum, as a very Reverend Divine affirms.

P. But wherein have I broken the Covenant?

Cov. My Lord, he hath broken me well-nigh in every branch. **1. Br.** He vowed Reformation, & now they bring in Deformation; He vowed Uniformity, and they bring in Multiformity; He vowed for discipline, these hinder it.

In the second Branch, we vow to root up Heresie, Schism, prophaneis, and whatsoever shall be contrary to sound doctrine, and the power of godliness, &c. but these are Satans Seed-men, that sow the Tares of Errour, Heresie, and Prophaneis in the Kingdom, &c.

I. We clearly see that all the Churches of God are against Lay-preachers; yet for the better and fuller convincing & convicting of them, let us hear what further Evidence you have against them.

Cr. My Lord, here's Reverend * **Calvin** ready to testify against the Prisoner at the Bar.

mentarios ejus peritulis fore, D. Staples. P. xxi. in Antid. Evang. ubicunq; est ecclesia rite constituta, illic nemo debet se ingerere ad munus Prophetisum vel pastorale, etiam si omnes Angelos aquaret sanctimoniam. Cal. in lev. 23. 21.

I. I pray you call him in, for he was a man of a deep and clear judgement, especially in expounding Scripture, in so much that his very adversaries the Papists have commended him for a diligent, sweet, and profitable interpreter. What can you say, Mr. Calvin, against the Prisoners at the Bar.

Calw. My Lord, I have declared my judgement against them long ago, in my Commentary on *Ier.* 23. 21. where I tell them; That in a Church that is rightly constituted no man may thrust himself into the Pastoral Office, no though he were equall to the very Angels in Holiness, And on *Ier.* 14. 14. Where a Church is rightly constituted, there an externall and lawfull Call is requisite, and therefore they do fallly & wickedly pretend a Call frō God, who are not call'd by him, either in the ordinary & accustom'd way, or by the impulse of his holy Spirit.

I. Sir, we see your judgement is clear against them, but is there no more Evidence to come in?

Cry. Yes my Lord, here is renowned Zanchy, that can testifie much against them.

I. Sir, I pray give us the Iudgment of these mens practice, for they say, that you approve of their way, but name not where?

Zan. My Lord, its strange to me, that any should conceive that I am for this Anabaptistical Tenet, when the world knows that I have written both against their Practice, and their principles: but my Lord, we have a Proverb, that, *'Tis a sorry Horse that can neither move, nor wag his eares*; and he's a sorry Musitian, that having lost his note can neither hem, nor spit; these men have lost themselves, and their way, and now they begin to Hem, ha, & spit untruths, but they know who pronounceth a Woe against them that make lies their refuge, & under falshood hide themselves. Those therefore that desire to know my judgement in this point, let them peruse my Notes on the 4th Commandment, where I have fully confuted this Tenet, and in conclusion I tell them that this Anabaptistickall Tenet of permitting all to teach in the Church, is a seditious and Devillish Tenet.

I. Sir, We see your judgement clearly, and as clearly see that Anabaptists (for their own ends) can stretch well, but have you yet any more evidence to produce?

Cry. Yes, my Lord, we have one that may go for many, 'tis the learned Apollonius, the very mouth of the Wallachrian Churches.

I. Sir, What can you say against the prisoners at the Bar?

Ap. My Lord, 'tis my judgement, that none may publickly in the Church-assembly of the faithful, preach the word of God in the name

Apollon.
Engl. p. 73. &
83.

of Christ, but he that is sent by a Divine Calling for that work, and this is the practice of all our Churches.

Pr. My Lord, these are strangers, and of another Nation; but there's no solid Divines of our own Kingdom that ever writ against us.

*Perkins 3 Vo.
on Isa. 6. p. 441.*

I. We shall clear that presently; 1 Call renowned Perkins, a man famous both at home and abroad, on Isa. 6. Whom shall I send? thus he speaks; but the Lord would teach us, that no man is to undertake this Function, unless he call and send him; therefore here are condemned the profane fancies of the Anabaptists, and all like them, who think that any man upon a private motion may step forth and undertake the Duties of a Prophet, to preach and to expound, &c.

Object. But, say they, these motions come from Gods Spirit.

*Nullus temere
locus datur re-
pentino cuipi-
am & extor-
dinario efflavi,
quo vix quic-
quam in Eccle-
sia periculosus
erit.*

Ans. Surely they can say little for themselves, who cannot say so much: but that cannot serve their turn; for if we say, Nay, but they are from the Devil. or at least from their own vanity and pride, how can they disprove it? and might not the Prophet have alleged this, and that with a better pretence and colour than they? yet he staid till God here call him; even so all good Ministers are to stay Gods calling.

And mark how he concludes: These men deserve both the censure of the Church, and the Sword of the Magistrate, who dare so boldly offer and obtrude their own fancies and dreams, as extraordinary motions of Gods Spirit: Thus he.

Pris. This is old Light, delivered by old Divines, men are grown wiser (I had almost said wiser) now, and see more than they did formerly, our late Divines are not of this judgment.

I. That this Nay! may be driven to the head, we will hear what the Sages of later times have said; *Cryer*, call reverend Mr. *Hilderham* the Oracle and honour of his time.

I. What can you say against the Prisoner at the Bar?

*'Tis a danger-
ous thing to
lay our Ba-
rards at Gods
door, and father
them upon him.
On Iohn 4. 28.
p. 248.*

Hild. My Lord, I have told them my judgment in my Lectures on *John*, viz. That a Master of a family, when he reads a Chapter in his Family, may give notes, and observe what he learneth out of it for his own and their instruction; yea, he may aske his Family also what they learn and observe out of that they read (for *Rom 15. 4. Whatsoever is written, for our learning it is written;*) yet may he not take upon him to interpret Scripture, or to teach any thing out of them to his family, but what he hath learn'd from the publique ministry. Say a man have been trained up in Schools of learning, and have never so great gifts & fitness to exercise a publick office of the Church, yet may he not take upon him to Minister, till he first be proved, *1 Tim. 3. 10.* much lesse may

may a private Christian take upon him to Analyse, or interpret (which is a most difficult thing, and requireth most skill of any thing that belongs to the work of the Ministry) not being approved to have such a gift.

1. But do you not think that every gifted Brother may preach?

Hild. No, in no wise without a Call, for I have shewed in my Lect. *Hild. on Psal. 57*
on *Psal.* 51 that Ministers had need to be men of rare learning, and *p. 166, 167.*
gifts, and of rare lives and conversations, &c.

1. Sir, You have spoken very fully and fully to this purpose, I hope our gifted Brethren will observe it. Let us now make hast to the remaining evidences, for the shadows grow long, and night comes on. Is there any one else that can testify against this Ecclesiasticall Felon? *1st. 6. 4.*

Cr. Yes my Lord, here's an approved, solid, acute Doctor, that will overcome them all.

1. Who is that?

Cr. My Lord tis Dr. Love.

*Omnia vincit
Amor,*

1. I know him very well, to be a learned, and a lovely man, and therefore we shall yield to him. Sir, What can you say against this Felon?

Dr. Love, My Lord, I have said enough against him (if he will but hear) in my sermon *on Isa. 21. 12.* where having shewed that tis the Watch-mans proper charge to watch, and no man must serve in that charge but who is there set by God either immediately or mediately, &c. I shew that Lay men may teach & instruct their families at home, in the fundamentall grounds of Piety and Religion, such as they understand: God forbid I should open my mouth against it: nay, let my mouth be for ever shut, when it shal not be ready to open it self in an approbation of it, & exhortation to it, &c. But for the publick charge, the Pulpit, that is the chayr of *Moses*, let *Nadab* and *Abihu* take heed how they approach unto it, there to offer up the strange fire of their preposterous zeal, lest fire come down from Heaven and so devour the &c. God is my witnesse, I speak not this out of any spirit of pride or contempt of the gifts or persons of others, be they never so mean, much less, out of any spirit of envy at their parts, be they never so great.

*Et nos credamus
Amori.*

I can say (I trust) with *Moses*, & in the spirit of *Moses*, that is, in the spirit of meeknesse, *Would God that all the Lords People were Prophets, and that the Lord would put his spirit upon them.* But we must give God leave to be the orderer of his own Ordinances, who being the God of Order, will doubtless revenge the breach of Order; and we must take leave to call upon men to keep their callings, not touch the mount lest

they dye; *Quam quisque norit artem*; in the fear of God let every man hold him to his Trade. *Ne sutor ultra crepidam*; Let not the Taylor instead of a Garment cut out a Text, & it may be with som stolln shreds patch up a Sermon; let him not mistake the Lords bord for a shopbord. No, let not every man as he list venter to be a Watchman, or meddle with a Watchmans charge. Surely, if this be suffer'd we shall all suffer; God will never take it at our hands. He quarrell'd once that the meanest or lowest of the people were made Priests by *Ieroboam*, though the truth is that service was only for Calv's, or at the best but gold'n Calves. What is it then for the meanest of the people to make themselves Ministers of God? Nay, not themselves neither; Ministers of God they will be, yet neither so made by God nor man, 'tis easie then to guess from whence they come, and by what spirit they are led. These are not *Vigils*, but *Noctambulones*, disturbers of the Watch, not Watchmen: These are not led by the spirit, but scared with spirits: like the 7 sons of *Sceva*, that without commission would conjure out evill spirits, &c.

Act. 19. 13, 14
Cognosco te
primogenitum
Satanz, Irenz-
us adv. Hæres.
l. 3.

I. Sir, Your Testimony is so full, that I cannot see what can be spoken more fully, more cunningly; yet that we may leave our Gifted Brethren without excuse, if there be any more evidence call on.

Cr. My Lord, Here's Reverend Dr. Seaman attends the Court to give in his evidence against the Prisoner at the Bar:

I. Sir, Look I pray you on the Prisoner at the Bar, do you know him?

Dr. Sea. Yes my Lord, I know him very well, I will not say to him, as *Polycarp* did to *Marcion* the Heretick, who meeting him, and asking him whether he knew him? answered I know that thou art the devil's first born. What my judgment is I have fully declared in my *Diat. Prop.* 4. where I tell them that the practice of those in these days, who commonly preach, and receive maintenance for so doing, refusing or neglecting to be ordained, is not to be justified by Scripture, or by the doctrine of, or approved example in any of the Reformed Churches, but forbidden in their Books of Disciplin, & condemned by their Divines, as the opinion, and practice of *Anabaptists*, *Libertines*, *Arminians*, and *Socinians*: and for clearing of this, he cites many Authors.

Pris. My Lord, these are Presbyterians and rigid men, and therefore except against their Testimony.

I. Had they been Sectaries, or some *Ignis fatuus*, some new-light-men, you might justly have excepted against them; but since they are (as you say) Presbyterians, that is, men that stand for Government, yea that Government which all reformed Churches Practise; and would have order in the Church of God, their Testimony is so much the more solid and valid.

2 Whereas

Whereas you call them rigid men, it doth not appear by their speeches; they speak the words of sobriety and truth: but the truth is, he that deals with such rigid sharp Thorns as some of you are, had need to be fenced with Iron, and the staffe of a Spear.

1 Sam 23. 6, 7.

But yet that I may leave no stone unturned, nor any means unattempted to convince you, I shall produce the testimonies of more moderate men, and some of them of your own way.

1 Hear what Reverend Mr. Greenhill saith, in his elaborate Lect on Ezek. 2. 3. p. 228. 229.

Christ hath given Pastors, Teachers, Elders Deacons, to be standing Officers in the Church, and their Callings we acknowledge holy and lawfull, but all others are of humane institution, & so unholy and unwholsome for the Church. Again, he gives gifts and graces to men, and then sends them: The spirit entred into Ezekiel, and then I send thee: he hath the power of sending; it depends on his will, & that is sacred; he would not put in an insufficient or corrupt man, upon any terms: and therefore he hath set rules and laws to shew what men he would have in those holy Functions, &c. Again, in his Lect. on Ezek. 13. 2, 6.

p. 5. 10. Some prophesie on their own meer motion, they are Prophets because they will be prophets; and they prophesie because they will prophesie: they have no Call to the Office, but their wils they thrust themselves upon it. 2 The things they prophesie is their own, what their lusts, fancies, affections, carnal reason suggest to them, &c. p. 5 17.

True prophets had 2 things. 1. The gift of prophecie. 2 A Call to exercise their gift. Such as want both these the Lord sends not. He gives six reasons against such p. 536. 1 They abuse Gods name & Authority, saying the Lord sent them; If any man should abuse the name of a Prince or Parli. & say, they sent them to speak or do any thing & they did not; what injury were this unto thē, how would they take it? much more is it a wrong to the Lord, who is greater than they, &c.

Ind. This is full and to the purpose indeed.

Cr. My Lord, Hear's yet Reverend Mr. Brinsly attends the Court to give in his evidence against this spirituell Felon.

1. What can you say against the Prisoner at the Bar.

Mr. Brin. My Lord, I have publicly testified against such private persons, Teaching Brethren (as they are called) I dare give no allowance to the publick exercise of their gift (as they call it) for which I for good women know no warrant, that they have either from God or man, unless it be in case of necessity, which (blessed be God) is not our case.

Again private Christians how great soever their abilities be, yet may

not

not exercise their gifts in a publick way to publick edification of the Church; much less may they intermeddle with the Government of the Church. What can be more fully said to this point?

I. *Have you any more evidence?* C. Yes my Lord, we have one more, and that is judicious Mr. Cotton.

Pr. My Lord, he's a New-England man, and is of our judgment, (*viz.*) That all gifted Brethren may preach.

I. *Call in Mr. Cotton:* Vous avez Mr. Cotton: *Do you approve of these mens Preaching? Speak out I pray you that we may hear you.*

Mr. Cotton. My Lord, I have fully declared my judgment against it in my Treatise called the *Keys of the Kingdom*, p. 20. where I speak thus: Though all might prophesie (in the Church of *Corinth*, as having extraordinary gifts for it) yet the like liberty is not allowed to them that want the like gifts. In the Church of *Israel* none besides the Priests and Levites did ordinarily prophesie, either in the Temple or in the Synagogues, unless they were either furnished with extraordinary gifts of prophesie, (as the prophets of *Israel* were) or were set apart and trained up to prepare for such a calling. When *Amos* was forbidden by the high-Priest of *Bethel*, to prophesie at *Bethel*, *Amos* doth not allege nor plead the liberty of an *Israelite* to prophesie in the holy Assemblies, but allegeth only his extraordinary Calling, *Amos* 7. 14, 15.

I. *Here's Evidence sufficient.* Lay-Prophet thou seest thy self condemned both by God, Man; by Friend and Foe; and therefore now I shall proceed to passe Sentence on thee.

Cry. My Lord, we desire your patience to here one witnesse more and then we have done.

I. *Who is that?* C. Tis learned Mr. Ainsworth.

P. My Lord, he is a rigid separatist and one of our way.

I. *His testimony will be the stronger against you. What can you say,* Mr. Ainsworth, *against the prisoner at the Bar.*

Ans. My Lord, I cannot more fitly compare him, than to *Korah*, *Dathan*, and *Abiram*.

I. *Why, what did they?*

A. *Numb.* 16. 3. The presumption of their own holiness, brought them to ambition & affectation of the Priest-hood; an honour which no man should take to himself but he that is called of God, as *Aaron* was. *Heb.* 5. 4. Again on v. 10. to usurpe, affect or seek this office of Priest-hood without the calling of God, was a great sin against divine order and Authority, severely punished here in *Korah* and his company.

Cr. Yet

Cr. Yet my Lord, we have one more *ex abundanti*, that stands behind the Curtain, if your Lordship will have the patience to hear him.

I. *Who is that?*

Cr. My Lord, 'tis the Councel of *Trent Sess. 23. cap. 4. Synodus decernit eos, &c.* The Synod doth decree that those who are called only by the people, or have rashly called themselves, are no Ministers of the Church, but Theeves and Robbers.

I. *You have produced sufficient Testimony already, and therefore this is superfluous, yet that the prisoner may see we do him no wrong, let us see whether you have called a full Jury.*

Cr. My Lord, if it please you wee'l call them over.

I. *Do so.*

Cr. Answer to your Names. *Reformed Churches*, one; *Calvin*, two; *Zanchy*, three; *Apollonius*, four; *Perkins*, five; *Hilderham*, six; *Dr. Love*, seven; *Dr. Seaman*, eight; *Mr. Greenhill*, nine; *Mr. Brinsley*, ten; *Mr. Cotten*, eleven; *Mr. Ainsworth*, twelve; Good men and true.

Pris. Good my Lord, shew mercy to me, for I am a S A I N T, I and my fraternity are high attainers, men of a choyce anyointing, the godly party, the spirituall people, the close walking people, the precious people, the new *Ierusalem*, the meek and quiet of the earth, &c. therefore I beseech you give us Liberty and a Toleration.

I. *What? Saints? and yet walk contrary to the Rule of Sanctity. Saints? Without Sanctification. Saints? and lye, swear, curse, and blaspheme. Saints? and be drunken. Saints? and Whoremasters, Adulterers. And Saints? and yet deny the Scripture, Trinity, Sabbath, Ordinances, Magistracy, Ministry, &c. if these be Saints, Hel is full of such Saints. These be Saints in name, but Devils indeed; Saints by profession, Sathans in their conversation, they call themselves Lewes but are not so, but are of the Synagogue of Satan, Rev. 3. 9. and if these be Saints, who are Sathans? If these be Christs, who are Antichrists? If these be Ierusalem, Who are Babylon?*

Fideles se spondent, ut fidelibus opportunus noceant, hi iavisi tenet & celo: ut siq; in-jecore maris, impli in D. um, temerari in Sanctis, Sediciofi in invicem, zuali in vicinor, inhumani in extraneos; ques neminem amantes, amare nemo, & cum timori afficiunt ab omnibus, omnes timent necesse est. Hi sunt qui subesse non sultinent; preest, non no. un; superioribus infideles, interioribus imporabiles. Docuerunt linguam suam grandia loqui, cum operentur exigua. *Bern. l. 4. de cons. p. 278.*

2 *How dare you call your selves Saints? and were you. Saints indeed you durst not call your selves so, Solomon the Wiseft of men sayes, Prov. 27. 2. Let another mans mouth praise thee, and not thine own; these Terms and Titles which you give your selves savour of spirituall pride,*

Emetiplos ex- and are not so freely in your own mouths. Aaron indeed is called the *Salve*
 riant, pre- of the Lord, Pl. 106. 16. But tis David, not Aaron that calls himself so. The
 es vocant, & language of Saints indeed, is more meek, and modest, they are conscious to
 Semina el- themselves of so much corruption, sin, rebellion, & unbalines in their natures,
 cris. Iteatus, that they wist needs be little & low in their own eyes. Hence David esteems
 adverb. p. 9. himself a worm. The Froagall desires to be but as a hired servant. The
 eg. blalph. p. 22 Publican dares not lift up his eyes to heaven. John Baptist is content to de-
 Ed. Gong. par. 2 crease, so Christ may increase. Paul esteemeth himself the chief of sinners,
 p. 144. 1er. 3. p. and least of Saints. In a word, to boast of Sanctity, when we abound in Ini-
 185. Laus pro- quity, is an aggravation of our sin; & we are so much the worse, as we think
 prio foredicit our selves the better; hence the Lord was angry with Iudah, for boasting
 in etc. These of her innocency when she was full of cruelty, and threatens to plead with
 brag, aged. eg. her for it. Jer. 2. 34, 35, 37. and that he had rejected her confidences, and she
 Hæc ego feci should not prosper in them.
 facio facies. Lu.

Sum peccate- 3 Where as you desire a Tolleration, you must know, that God cannot indure
 rum maximus tollerations of intollerable errors: He blames the Church of Thiatira, R. 2.
 inquit Apo- 20. for tollerating such Teachers as did seduce his people. Hear what Mr.
 lolum non mi- Perkins saith, Every man is not to be left to his own conscience, to teach &
 nus, hold what doctrine he will: but all such men or women as teach erroneous do-
 P. upon his own- only in axiis &
 effluu. vas no- Erines, by the Governors of the Church are to be restrained. Tis a grievous
 ni inus, let i- fault in any Church, not to restrain the authors & maintainers of Sects &
 axiis bti, & false doctrines, & of opinions which stand not with the truth of Gods Word.
 ni simioir, in- &c.
 finior inbr-

C. My Lord, the Jury here attends the Court to give up their verdict a-
 gainst the prisoner at the Bar. 1. Is he guilty, or not guilty?

Jur. He is guilty my Lord, and therefore we shall now crave justice a-
 gainst him. I. What would you have done to him?

Jur. My Lord, some of them offend through weakness, and are Seduced,
 these we would have burnt. How? with the fire of Love: these are to be
 pitied, prayed for, admonished, and all good means used to win them.

2 Others offend through wilfulness, and are Seducers; who though
 they be convinced, yet will not be convinced; but walk turbulently, dis-
 orderly, troubling both Church and State with their errors: These we
 would have more severely dealt withall.

I. You have said Well, and therefore I shall now proceed to Sentence.

Lay-Prophe. Thou hast been indicted by the name of Lay-Prophe, for bringing dis-
 order and Confusion into the Church of God; thou hast been found Guilty, and art Con-
 demned both by God and Man; by all Reformed Churches; by learned and judicious Di-
 vines, both Forreign and Domestick; both old and new, friends and foes: and therefore I
 adjuage thee to perpetual silence, that thou no more disturb the peace of this Church
 and State, lest Justice do arrest thee.

D. Cheynel, on the Trin. p. 463 & c. M. Leigh Treat. of Divinity. Prologon. in fine. Ruthers. ag. Tollerat. p.
 383. Sharpus loci com. p. 985. & dw. ag. Tollerat. p. 62, 66, 189, and 215.



Diluuntur Sophismata,

O R,

**An Answer to all the Cavils, Scruples,
Scriptures, Objections and Arguments
which are brought in defence of
Lay Preachers.**

The first Objection.



EN. 18. 19. *The Lord commends Abraham for teaching his Family: Ergo, Private persons may be Preachers: (This was a long Cutlers Argument; and 'tis like their Logick.)*

Ans. The Answer is easie: 'tis one thing to instruct ones Family, and another thing to Preach: a private Person that hath Gifts, may use them in the teaching of his Family the way of the Lord, (as *Abraham* did) because he is commanded so to doe; but he hath no command for Preaching. This is all that can be gathered out of this place, as appears by our large Annotations on the place. That which is here said of *Abraham*, should be done by every Father of a Family, who is so Religious to order his Household, as to make it like unto a Church, &c.

2 Should we grant that *Abraham* did teach publicly, yet it will not be any advantage to you; for *Abraham* was one of the Patriarchs, and so was called by God immediatly; for the Patriarchs were the Prophets and Teachers of their age, and the Lord for that end prolonged their lives, that they might be lights of the Word. Besides, *Abraham* is expressly called a Prophet, *Gen. 20. 7.* Which title is never given to a meer private man, in all the Scripture, but only to one in office.

Now let's see how this hangs together: Because *Abraham* (who was a man that had singular familiarity with God, was a Patriarch, a Prophet, and one immediatly called by God) did teach: Therefore, every Naylor,

*Mala causa argu-
mentis pejo-
ribus parroci-
natur.*

*Abraham was
a King, a Priest,
a Prophet in his
own Family.
Dr. Cheynel
Ser. on Gen. 18.
p. 1. 1.
Ballinger, de
functi. Epil-
cop. l. 2. c. 1.
in hist. p. 67.*

Probatum hæc non acumine ingenii, sed en-
sis.

Taylor, Cutler, and Artificer, &c. that is neither Patriarch, Prophet, nor hath any Call either Mediate, or Immediate, may be a Preacher.

The second Objection.

Vide Robinson *From Numb. 11. 25. to 30. Eldad and Medad Prophefied; and Moses against Taxes, p. 34, &c.* *Answer on Numb. 11. 25.* *Subterfugere conantes illud onus, in lucem protrahi fuerunt per signum miraculosum, utque ita ad illud munus vocat atque con- stituti sunt, Piseat, tunc do- num temporis.*

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Ans. 1. If the prophesying of the seventy Elders were extraordinary, then it will not any way help you, who are to walk in an ordinary way; but that their prophesying (what ever it were) was extraordinary, is con- fess on all sides; even Mr. Robinson grants it: and Mr. Ainsworth ac- knowledgeth it to have been a temporary Gift and Miracle, for confir- mation of their Office, and continued but for that day, as Sauls did, 1 Sam 10. 6 11. So then they prophesied by an extraordinary instinct and impulsion of the Spirit, who both Gifted them and Called them.

Now let our gifted Artificers shew us how they are endowed (as these were) with an extraordinary Spirit of Prophecie, and we shall be so far from envying them, that we shall gladly hear them. But alas! we find that instead of an extraordinary Spirit of Prophecy, they are led by an ordinary spirit of delusion, &c.

2 The Spirit of Prophecie here spoken of, was a Spirit of Govern- ment, as appears by the context, *vers. 16, 17.* Moses being not able to bear the burthen of Government alone, the Lord sends him helpers, seventy Elders, men furnished with his Spirit; these the Lord Calls extraordinarily to assist Moses in the work of Government: hence the Lord takes off *a* the Spirit of Moses, and gives to these seventy Judges; *i. e.* the Lord gave the same Spirit of wisdom and judgement to them, as he did to Moses: This done they Prophecise, *vers. 25. id est,* they publish Gods praises, and have a Spirit of government put upon them, whereby they utter prudential things concerning the government of the people: for, *b* as an acute Commentator observes, they Prophecied, *nec predicando nec predicando;* but by uttering grave and wise senten- ces. Apothegms or Counsels (as Moses did) concerning the publick af- fairs of Israel; by political and prudential speaking of things appertay- ning to Government: So that this is not meant of salvificall teaching o- thers, but a political discoursing unto others: Thus he.

a Spiritum e- undem quo Mosen reple- verat ad men- suram, etiam impartitur pri- moribus, quo sine rebus ge- rendis in popu- lo aptiores, & Mosis felius adstant in gu- bernaculo tan- te multitudini.

b Eos Prophe- tasse, aliquid de eo quod pertinebat ad gubernationem populi & ex instinctu Dei, laudes Dei celebrabant. *A Lap.*

This Spirit of Prophecie did include five things, as a *Lapide* observes, *P. ophetarunt*,
 1 *Prudentiam regendi*. 2 *Doctrinam & consilium ad dubia tam ju- r. e. distans*
ris & justitia, quam ceremoniarum & religionis, aliaque qualibet Spiritu S.
resolvenda. 3 *Occultorum cognitionem ad decidendas lites & causas laudes Dei di-*
occultas. 4 *Proprie futurorum praevisionem; adea vel accersenda, vel viciis verbis e-*
precavenda & arcenda à populo. 5 *Dei laudes & hymnos, ut Saul nuntiarent.*
dicuntur Prophetaſſe, cum quaſi Enthufiſmo actus. Dei laudes cecini.
 1 Sam. 10.

3 *Moses* his wish is not that all might Preach; but that God would give his People his Spirit, that they might be able to rule; *q. d.* Oh that the Lords People had a Spirit of Government put upon them, that so they might know how to behave themselves towards their God, and towards those seventy Elders which the Lord had extraordinarily designed for that purpose! Neither doth he simply desire that all might Prophesie, but that all were Prophets, *i. e.* gifted and called for such employment: so that his wish implies that none might Prophecy till they are Prophets and men in Office; so that this place, take it which way you please, makes against Lay-mens Preaching. As first, because those that were called extraordinarily, did Prophesie, *Ergo*, Such as are not called ordinarily may Preach. Secondly, Because the Lord gave a Spirit of Government to these seventy, that they might be able to utter Prudentiall sayings, *Ergo*, Artificers may Preach. Thirdly, Because *Moses* wisheth that all the Lords people were Prophets, *i. e.* men in office, and so might Prophesie, *Ergo*, Lay-men who were never called to be Prophets, might Prophesie, &c. These things hang together *tantum arena sine calce*, like ropes of sand, and come as near together as *St. Germans* Lips which were nine miles asunder.

The third Objection.

From 2 Chron. 17. 7, 8, 9. and 2 Chron. 19. 6. to 11. & 29. 45. &c. Here (saith Mr. Robinson against Yates, p. 38.) are most pious and excellent Sermons of King Iehofaphat and Hezekiah, both to the Judges and the Levites. Besides he sent his Princes to teach in the Cities of Iudah. Now if Iehofaphat and his Princes taught, (who were not men in Office) then private gifted persons may also teach, though they be not called, nor in office.

Ans. I shall white two walls with one Brush, and answer to both these Objections under one head.

I A. As I did before, *pag. 5.* distinguish of Preaching, so I must now
of Teaching. 13 Teach-

Teaching in Scripture is taken two wayes. 1. Sometimes largely for a Fathers teaching of his Children, a Master his Servants: thus *Gen.* 18. 19. *Abraham* teacheth his Family, and the Lord commands Fathers to teach their Children, *Deut.* 4. 10. & 6. 7. & 11. 19. Thus Kings and Princes are to teach their inferiours, by quickning them, and exhorting them to do their Duties in their places, thus Judges at an Assize exhort both Pastors and People to live quietly and godly in their particular callings; yet this is no preaching properly so called: for all Teaching is not Preaching; b a Master teacheth his Scholar, and a Father his Child, yet doth not preach. Thus *Iehosaphat* makes a generall exhortation to the Judges and Levites, to be faithfull in the discharge of their places, as Judges on the Bench use to doe, yet this is not Preaching, neither is it so called: read but the Text, and it will clear it self, 2 *Chron.* 16. 6. 7. *Iehosaphat* first exhorts the Judges to be impartiall and sincere, ver. 8, 9, 10. He exhorts the Levites to fidelity and sincerity; to this end he sets up a Presbytery and appeals, v. 10, 11. For in *Ierusalem* they had a high State or Council of *Sanhedrim*, to which all appeals were made from inferiour Courts, and to which all causes of difficulty were referred, both for Ecclesiastical and Civill affairs: a notable place against Independency.

Thus did the Princes teach: they did not take upon them to be expounders of the Law, or usurp the Priests Office; they did not preach Sermon-wise, or in the same manner as the Levites did: else why doth *Iehosaphat* send Levites to teach the Word of the Lord, if the Princes might or could have supplied their Office?

2 Take Teaching strictly for a Pastorall act, and so none but Priests, Levites, and Prophets may Teach: and thus the Levites are said to Teach, v. 8. 9. And they i. e. the Priests and Levites, which *Iehosaphat* sent, taught the People; How? Not as the Princes in a generall exhortation, but v. 9. they have the Book of the Law of the Lord with them; It they exponnd, and out of it they teach the people: And see two excellent fruits and effects of their Teaching, v. 10. *The fear of the Lord fell upon all the Kingdomes round about, so that they made no War against Iehosaphat.* O that Magistrates would promote the Ministry! this would be a means to preserve our Peace, and free us from the fear of Enemies. 2 Exalting and encouraging a faithfull Ministry, is a means to blesse and increas our temporals, v. 12. *And Iehosaphat waxed great exceedingly, and built Castles, and Cities of Stone: he had Riches in abundance.*

We must distinguish between Regal Teaching and Ministerial Teaching

b Duo cum faciunt idem, non est idem. Principes, non usurpant sibi functionem alienam, sed ideo Sacerdotibus & Levitis adiungit viros politicos ut major esset eorum auctoritas, &c. *Lavater in loco.*

If Kings and Princes might be Pastors and Teachers, they should be Popes so carry both Swords temporal and spiritual, Ruth. we may not so expound Scripture, as so make it contradict itself, or to confound distinct callings. Amice semper Scripturatum lites.

ing. Kings teach in a civil, coactive, commanding way : but Pastors in a ministeriall Pastorall way, as men in Office.

3 The Princes teach *Efficienter*, i.e. by causing the Levites to do their duty. He set Princes to teach, i.e. to see the people taught, saith a Reverend Divine, but not *Formaliter*, they taught not by themselves in their own persons (for Magistracy and Ministry are two distinct Callings, & have distinct duties, upon which there must be no incroachments, yet one may be helpful to another, in *suo genere*; for the good of both) but by the Levites, who expound the Law, the Princes only accompanied them, & by their civil authority did countenance and assist them in preaching : now 'tis a rule, *Quod quis per alium facit, id per se facere videtur*; What I command my servant to do, I am said to do myself. So Christ is said to baptize, but 'twas by his Disciples; for he baptized none himself, *Joh. 4. 1.* Hence *Lunius in loc.* reads it thus : *Shalac l' sarau; Mifit cum prefectis suis Levitas ad docendum : Iehosaphat sent with his Princes Levites to teach; he sent them to take care that the Levites should do their Office in that time of Apostacy.*

4 I answer by way of Concession; *Dato sed non concesso* : suppose we should give you that which we do not grant you, *viz.* That the Princes did Preach; yet here's a vast difference between them and our gifted-brethren; for,

1 These Princes were sent to teach, by the Magistrates command, but our *Iehosaphats* have by many Acts and Ordinances prohibited our gifted-Brethrens preaching.

2 These were Princes, and so men of choyce breeding, of rare abilities, able to teach : what is this to our Naylors, Taylors, &c. who have no such breeding nor abilities?

3 They had Levites to joyn with them, who were men in Office : But you (many of you) scorn at Ministers, nick-name them and revile them, as Antichristian, Baal-Priests, Legalists, Troublers of Israel, their Calling Antichristian, and their maintenance Antichristian, &c. here's *convulsion* whole loads. Let such know that Christ takes the indignities done to his Embassadors as done to himself : *He that despiseth you, despiseth me* : We are often commanded to love our Ministers, yea to have them in singular love, to count the worthy of double honor, not to rebuke an Elder, but to intreat him as a Father, *1 Tim. 5. 1.* And the Lord gives a special caveat, that we take heed that we forsake not the Levites as long as we live upon the Earth. *Deu. 12. 19* How contrary to these Precepts do many in our times walk, who hate not so much the person as the Function; & rail upon us not for personall failings, but because we

are

Hilderham on
Job. 4. p. 247.
V. Luge Anno.
on Bible. Prin-
cipum illo um
officium non
e. et do. creted
id intelligen-
dum est de pro-
curat one do-
cendi qua pro-
curabant ut do-
cerent Levi x,
sua presentia
authoritatem
illis concilia-
tes apud popu-
lum, eumque ad
illos audiendos
cohortantes.
Piscat. in loc.
V. Ruthers. Doe
Right of p. 182.
&c. ۞

Illud Christi
Ministerium,
quod univrsi hu-
mile & abjectu
humano judici-
o, illustri glo-
ria rante sul-
gebit. Rottet.
V. Richband.
against Separa.

V. Coilers
blasphemous
books against
both Trinity
and Ministry.

are Ministers: Let such learn of those Princes to countenance and assist the Levites, if they would prosper.

V. Jacksons
Annot. in loc.

4 Admit they did Preach, yet 'twas but once, and that in a time of extraordinary reformation, when the Church was in a collapsed condition, and the People fell to Idolatry.

Now let's gather up all, and see what wild conclusions our opposites draw from hence.

1 Because Kings and Judges may exhort Magistrates and Ministers to doe their duties, *Ergo*, Lay-men may Preach.

2 Because Princes go with the Levites, to countenance and assist them; *Ergo*, Gifted brethien may go against Levites to ruin & overthrow the.

3 Because Princes teach in a collapsed Church, when the People were fallen to Idolatry, *Ergo*, Lay-Prophets may teach in a constituted Church, where all the rags and reliques of Idolatry are ruined.

These are Arguments *à baculo ad angulum*: Because my staff stands in the corner, *Ergo*, 'twill rain to morrow, &c.

The fourth Objection.

From 1 Sam. 10. 5, 6. *Saul did Prophesie and his servants did Prophesie*, 1 Sam. 19. 20, 21.

V. Jackson in

1 Sam. 10. 5.

V. A Lap. in

1 Cor. 14. 1.

Prophecy is
threefold:

1 Foretelling

things to come:

that's ceased.

2 Preaching,

Expounding

Scripture.

1 Cor. 14. 3. 4.

3 Any publick

Gods praises,

1 Chro. 25. 1. 3.

So here, assaun

Dei hymnos

canunt, A Lap:

Ans. This was extraordinary, as being a supernaturall work of the Spirit, and not an Office: *Saul* by the instinct of the Spirit praiseth God, and thereby was confirmed in his Kingly Calling; and for confirmation of him in that Office the Spirit of the Lord came upon him; and so his servants for a time were transported with divine raptures, as in an extasie, and joyned with the Sons of the Prophets in praising God with Psalms and Songs, and speaking of Divine matters; and were so transported with a Spirit of Prophecie, like the Prophets, that they forgot their business, which was, to take *David*.

Here's no Preaching to others, no usurping the Levites Office, but all extraordinary and temporary; which makes nothing for your usurped

Ordinary Teaching. *Fuisse extraordinarium illud Prophetie donum in Saul, certum est.* Calv. in loc.

The fifth Objection.

The example of Elisha called from the Plough, 1 Kings 19. 19. *And Amos* (chap. 7. 14, 15) *from the Stalls*.

Ans. These were called extraordinarily, and shewed it by their

extraordinary gifts in the discharge of their places & Callings; & therefore *Amos* when he was forbid to preach, doth not plead that he was a Gifted-man, but pleads and proves his extraordinary Call, and that he was sent of God to Preach his Word, *Amos* 7. 15. *The Lord took me as I followed the Flock, and bid me goe Prophesie; I did not run on my own Head, nor Call my self; but the Lord gave me my Commission. Quia à Deo sunt extraordinaria, admirari debemus, non semper imitari.* P. Martyr.

V. Mayer in loc.
Extraordinarium non facit regulam communem.
Bacon. loci, p. 340, &c.
V. Owen Duty of Pastors and People, p. 333, 34, &c.

A sixth Objection.

Ioc. 2. 28 Where the Lord promiseth in the Gospell times to pour out his Spirit upon all flesh, and their Sons and Daughters shall prophesie, &c. And Isa. 54. 13. All thy Children shall be taught of God, Ier. 31. 33, 34. Ioh. 6. 45.

Ans. The Scripture is the best interpreter of it self; and one place compared helps to illustrate another: if we look into *1st. 2. 16, 17, 18.* it will illustrate this place; there *Luke* applies this Text in *Ier* to the days of the *Messiah*, when *Christ* should pour out his Spirit abundantly, and that upon all sorts of People, without distinction of Nations, or conditions of persons, be they never so mean, never so low & contemptible, be they sons or servants, male or female, bond or free, rich or poor, Jews or Gentiles: *Yet I will pour out them, saith God, & that abundantly, not only Dona gratis data, common gifts, as the gift of Tongues & Languages, the gift of working Miracles, the Spirit of Prophecy & Divine revelation, whereby they shall be able ex tempore, without study to expound prophetick Scripture, and foretell things to come, as Agabus did, and the four daughters of Philip; Their old men by divine Dreams should foretell things to come, and their young men should see Divine and Prophetick Visions, &c. Acts 19. 6. & 21. 9. 1 Corinth.*

14.

But I will also give them *Dona gratum facientia*, my speciall Grace, as the Spirit of Illumination, Sanctification, Regeneration, Faith, Love, Obedience. I will teach all Believers, all my Elect, of what Age, Sex or condition soever, this precious or more excellent way.

This Promise was fulfilled initially, & in part, * *Acts* 2. 11. 17. when at the Feast of *Pentecost*, *Christ* did pour out the Spirit abundantly

Optimus interpret scripturæ est scriptura. Prophetia hic donum linguarum, aliæque SS. charismata significat. A Lap.

Loquitur hic Propheta non de publico munere docendi, quia Prophetas vocat, etiam qui non erant vocati ad docendum, sed prædicerant tantâ doctrinæ luce ut possint Prophetis conferri. *Salv. in loc.* Loquitur Hyperbolicè & comparati. è, non præcisè affirmat omnes fore participes hujus doni sed respectu veteris ecclesiæ hoc donum fore quæ publicum. idem

* See this more fully cleared in that clear little Treat. Antid. against Laymen preach. p. 21.

on the Apostles, and they spake variety of Languages; but it's now fulfilled in all the elect, to whom God gives his Spirit abundantly, yet with this difference; formerly, they had extraordinary gifts of the Spirit, but now, ordinary.

So then we see these words are only a promise, but no precept for Lay-preaching: now to argue thus; Because in the primitive times God endowed Beleevers with an extraordinary measure of the Spirit, so that they could Prophesie *ex tempore*, therefore men that now want this extraordinary gift may turn preachers.

2 Because the Lord promiseth to blesse his people not only with temporall but spirituall blessings, *Ergo*, They must all Preach and use their gifts in publick.

3 Because the Lord promiseth to pour his Spirit on his handmaids (they did Prophesie and foretel things to come in the Primitive times) therefore women (who are forbidden, yet) now may Preach, This is *Nailors* Logick, and smels very strong of the Anvile.

*Bartlet ag: Er-
tors p. 46. &c.*

As for these promises, *1er.* 31. 34. &c. the sum of them is but thus much, *viz.* that in the days of the Gospel, Gods people shall by his Spirit have a more full & clear understanding of divine Mysteries, that there shall not need so much labour in teaching them, as formerly with little fruit: for now they shall all be taught of God.

Allegations out of the New-Testament for Lay-Preaching, Answered.

The first Allegation.

From the example of Christ: If he disputed in the Temple and preached in the Synagogues without a call; then Lay-men, that have gifts may likewise preach without a call; & this is the argument of their *Achilles*; if it were not (saith he) the received order in Israel, of old, for men out of office, to speak and teach in publick, how was Iesus the Son of Mary admitted to dispute in the Temple with the Doctors, Luke 2. 42, 46. and to teach and preach in the Synagogues so commonly as he did? Mat. 29 35. Luke 4. 16, 17.

*Robinson ag.
Tates. p. 38.*

Ans. All Christs actions are not for our imitation; he did many things

things which we may not, cannot doe; we must live by Rules, and be led by them, and not follow any ones example against or besides the Rule; for that which was lawfull in Christ to doe, may be unlawfull in us.

2 'Tis true Christ Disputed with the Doctors at twelve years old, but he did not Preach to them. Disputing is one thing, and Preaching is another.

3 Christ was called extraordinarily, and sent by his Father to Preach glad tidings to the meek, *Ioh. 20. 21. As my Father sent me:* (who sends our Lay-Propheets, I have told you before:) and the people took him for a Teacher sent of God; for it was a custome amongst the Jews, (as reverend *Diodore* on the place observes) that if any one did come to their Ecclesiasticall meetings, who was known to have some gift of understanding in the holy Scripture, which was read every Sabbath day, *Act. 13. 27. and 15. 21.* they would intreat him to make them partakers of it for their common Edification. So that it appears that the people took him for a Prophet, a famous Prophet.

Luke 4. 14, 15. *There went out a fame of him thorow all the Regions round about, and he taught in their Synagogues, being glorified of all, both for his Doctrine and his Miracles;* and this was the ground of that Liberty granted him in the Synagogue.

Now let our Artificers and Lay-Propheets shew such a life, such Doctrine, such Miracles as Christ, and I know no man will envy their Teaching.

4 The Question still wil be, whether Christ taught publicly before he was thirty, and before he was Baptized, or after? the most received & approved opinion is, that he did not observe this custome of public Preaching in the Synagogues, till the time of his Ministry, *Ioh. 18. 20.* This the learned gather from *Luke 4. 14.* that Iesus (after his Baptism) returned in the power of the Spirit to preach in *Galilee*, *in Syria*, *(i.e.) in potentia, robore, vis spiritus, q. d. Iesus a baptismo potenti impulsu Spiritus S. reversus est in Galilaam, &c. A Lap.* And 'tis improbable that Christ would Preach all these Sermons from *Matth. 4.* to *Mat. 13.* before he entred on the Ministry (which they must grant that hold this opinion:) for he preached in *Capernaum* and *Galilee*, and the places adjacent, and after comes to *Nazareth*, *Mat. 13. 54. Luke 4. 16.* he was bred there, & so his low and private kind of life being known to them he comes last to them.

5 Let us grant it, that 'twas the practice of the Jewish Church to admit all gifted Artificers, &c. to preach; yet this corrupt and irre-

Procedum est legibus, non exemplis.
Weems. Jewish Syn. part 1. p. 266.

Hoc prorsus extraordinarium fuit. Beza Annot. Mat. in 1 Cor. 14. 29. V. Beza in loc.

Ioh. 3. 2. ite know that thou art a Teacher come from

God, &c. Galilzi & alij, propter doctrinam & miracula ceperunt prædicare, honorifice seu gloriose de ipso sentire & loqui, magnam ipsi auctoritatem tribuere, ac cum reverentia in singulari honore ipsum habere. Chemnit. in loc. &c. p. 451. V. A Lap. in Luc. 4. 61. Stella in, Luc. 4. p. 151.

Ruthers. Due right, p. 286. Gal. 6. 16.

gular practice of theirs, can be no president to us, who are to walk by Rule, and the Canon of the Word, and not by such disordered examples.

The second Allegation.

Robinson's Plea,
P. 39.

Immediate à
Christo vocati
& missi tuz-
runt. Ravenel.
in verb. Apo-
Rol.

See this point
more fully de-
bated by Rev.
Mr. Rutherford.
p. 287. &c.
Job. 42.

Avad vivum,
deligno, creao,
& constituo,
Leigh.
V. Leigh's
Comment on
N. T. Lu. 10.
1. Rutherford. p.
292.

Secondly, They allege the example of the Apostles, *Mat. 10. 1, 5. 6.* who Preached before they were sent; and the 70 Disciples Preach, yet were not men in Office, *Luke 10.*

Ans. The Apostles were men in Office, and not Lay-preachers. 1 They had their Call from the first election of Christ. 2 They had Commission from him before his Resurrection; *Mat. 10. 7.* he gives them power; *v. 5, 16.* he sends them, and commands to go. True, they had a larger Commission granted after Christs Resurrection; then 'tis *Go to all Nations*, *Matth. 28. 19:* before 'twas, *Rather goe to the lost Sheep of the house of Israel*; they had a further confirmation after, and greater measure of Gods Spirit to lead them into all truth; As a Justice of Peace may be put into Office, and yet receive a further confirmation; yea, and a greater meanes to perform his place.

3 Christ calls them Apostles before his Resurrection, *Matth. 10. 2.* Now the names of the twelve Apostles were these.

4 The power of the Keyes was committed to them, both Doctrine and Discipline, *Ioh. 20. 23.*

5 Which strikes the nayl dead, They had power to Baptize, which no man out of Office hath, our Brethren themselves being Iudges.

6 That the 70 Disciples were Pastors in Office, is clear, *Luk. 10.* Christ appointed other seventy also, and sent them out: As he had before sent forth the twelve, now also he sends forth these, and *Satan falls like Lightning* before their powerfull Preaching, *v. 17, 18.* So that Christs appointing these was a designation to a publique Office, as the Originall signifies, a creating and ordering of them, as that pious and industrious Critick, to whom the Church of God oweth very much, hath well observed.

The third Allegation.

Object. They argue from the ignorance of the Apostles thus; if the Apostles, who were illiterate, simple men, (and some of them Fishermen) did preach; then Weavers, Naylor, Taylors, and Tinkers, though illiterate and simple men, and can neither write nor read, yet (having the

C55

the Spirit,) now they may preach. This is Independent Logick, and much in the mouth of our gifted Brethren.

Ans. 1 Though Christs Disciples were ignorant and illiterate when he called them, yet he gifted them before he sent them, they were indued with gifts from on high; taught by Christ, and by his Spirit; and indued with excellent gifts of Wisdom, Boldnesse, Vteratice, &c. *Reperi rudes, non relictos tales.* He chose them unlearned, but he made them learned; He chose them weak, but he made them strong, and he fitted them for their work, and made them other men, insomuch that the Pharisees wondred at their boldnesse and abilities.

2 They were called extraordinarily and immediately by Christ, and they shewed their extraordinary Call by their extraordinary Gifts. They taught infallibly, they could not erre in Doctrine, (though * in their lives, they might and did:) They had a singular gift in expounding and interpreting Prophetick Scripture, they could work Miracles to confirm their Doctrine, by imposition of hands they gave the Holy Ghost, *Act.* 19. 6. If our gifted Brethren think the Apostles were but ordinary men like themselves, they betray their extraordinary ignorance.

3 It doth not follow, that because Christ called illiterate men, therefore we may do so too. For 1. Christ can call and fit men (though illiterate,) but we cannot do so. 2 Christ is a free Agent, and may chuse what Instruments please him, so cannot we. 3 They argue from a false ground, as if all Christs actions were for our imitation, whereas we must live by Rule, not by example, now the Rule is set in *Timothy* and *Titus* which requires many Qualifications which our Preaching Artificers want.

4 They tell us how Christ called illiterate men, but they never tell us how he also called learned men, such as *Mathew, Nichodemus, Paul, Appolos, &c.* Now if we must call unlearned men, because Christ called such, then (*à fortiori*), & *ex ardore amoris* we must also call learned men, because Christ called such.

Erant rudes, & imperitilliterarum: tamen Deus rudissimos quosque excitare potest ad prophetandum: Quid enim fuit Saul, nisi agasus? Quid David, nisi capillus? quid Apostoli, nisi piscatores? SS. non quaerit instrumentum perfectum & perfectum non est parum, ille parat. P. Martyr in 1 Sam. 19. 19. Christus delegit, quos expulit Calv.

Polan Synt. l. 7. c. 11. m. p. 3459.

*Zegerdin. loci. p. 203.
* Gal. 2. 14. V. Ciceron. Harmon. n. Mat. 10. 1. p. 1331. & 491. and p. 634. and 662.*

Rivenc. in verbo Apostoli. li. 1.

In exemplum minime habere convenit, quod beo tactu est, quasi hodie quique ordinandi sint Past. res, qui postea fornicandi sint ad exequendum munus suum. *Cal. Har. p. 66. Peccatur falsa hypothesi Span. pars 2 Dub. 7. 4. mibi p. 353.*

Nec istos tales elegit quasi incitiam eruditioni praeferre; uti plerumque quidam sibi in sua ignorantia applaudunt, sed Apostoli putant eo propiores, quo magis literis abhorrent. Voluit initio contemptibiles eligere, ut eorum respectum desiceret qui cum indoctis potius non putant: sed deinde piscatoribus ad iussu Paulum collegam, qui a pueritia sedulo institutus fuerat. *Cal. Har. p. 66. Chem. Har. p. 558, 559.*

5 The Apostles preached in Churches that were planting, not in Churches planted; now that may be permitted at the plantation of a Church, which after the rule is set, and the Church planted, may not be suffered, as I have fully proved before, p. 5.

6 I Answer by way of retortion, If Christ did not bid all men promiscuously preach: But chose 12 Apostles, and commanded them only to preach, then all men may not preach: But Christ chose 12 Apostles, and commanded them only to preach. *Ergo*.

Legere & scribere sciunt, & saltem lingua latinâ intelligent. *Concil. Trident. Sess. 23. c. 4. & 11.*

7 The Papists are a little wiser than these men, for they have decreed that none shall enter into their holy Orders, but first he must be able to write and read, and have a little Latine. But these are so full of the Spirit, that without writing, reading, or Latine (which these Beasts esteem for the language of the Beast) they can do all things.

Elegit Christus humiliter natos, inhonoratos, illiteratos, ut quicquid magnum esset & faceret, ipse in eis esset & faceret. *Sal. contr. Arianis.*

Thus have I levelled this mountain, and made him plain, I will sum up all, that our Brethren may the better see their own nakedness. 1 Because the Apostles who at first were ignorant, yet after were singularly gifted by Christ, did preach; therefore such as are ignorant, and not so singularly gifted, may preach. 2 Because the Apostles who were

Quid aliud est hoc, nisi glomerari inglomerabilia, & ista conjungere quæ nexum omnem fugiunt.

called extraordinarily, and did confirm their doctrine by Miracles, did preach; therefore our gifted Brethren who are not called ordinarily, neither can work Miracles (but are rather a Miracle themselves) may preach. 3 Because Christ did so, and so, *ergo*, we must do so, and so. 4 Because Christ chose learned men, as well as unlearned, *ergo*, we must choose only unlearned. 5 Because the Apostles preached in unplanted Churches, *ergo*, these may preach in planted. 6 Because Christ chose twelve, *ergo*, we must choose all. This their logic is like themselves. *Integro triennio Christus eos instituit, deinde S. Sancto donavit, quo magistro omnium gentium linguas callebant, scripturam omnem didicerant, omnemque celestem philosophiam imbibebant, Bulling.*

The Fourth Allegation.

Obj. The Scribes and Pharisees were not Pastors in Office, yet they preached, *ergo*, private-gifted Brethren may Preach.

Qualis persona talis perizoma. Pharisei, avarij, ambitiosi, crudeliter, &c. Hypocritæ, hinc propter pravam doctrinam, pravos mores, prava studia, appellantur progenies viperarum. *Xaventi.*

Ans. You do well to ranke your selves among Scribes and Pharisees; like Lettice, like Lips; *Rem acu tetigisti*, you have hit the nail on the head: since you can have no help from true Apostles, now you flee to

false ones. This is *Petitio principii*, a beggarly begging of that which Dicatur non
is to be proved. pr. batur.

¶ You must prove that the Scribes and Pharisees were not Pastors in Office. So we did (say you, at the Disputation) thus: All Priests were to be of the Tribe of *Levi*. But the Scribes and Pharisees were not of the Tribe of *Levi*: *Ergo*, they were not Priests, and so by consequence not men in Office.

A. We desire you to prove your *minor*, viz. That the Scribes and Pharisees were not of the Tribe of *Levi*; which you did, thus;

Paul was a Pharisee, but not of the Tribe of *Levi*: *Ergo*, no Pharisees were of the Tribe of *Levi*.

A. We replied, that this was but one particular instance, & so could not make a rule, no more than one Swallow can make a Spring: besides you were told. *A particulari ad universale non valet consequentia*, because one man is blind, *ergo*, all men are blind; because one Lay-preacher is a Caviller, *ergo*, all are Cavillers; because one nayling Preacher is ignorant, *ergo*, all are ignorant, &c. This was your Bakers Logick, and it favours of the Peel.

Omnes Prophetae non fuerunt Leviæ.
Bullin. de Episc. cop. lxxviii. p. 2.
c. 4. mini p. 70.

But to clear this doubt, I shall give you one place that plainly proves the Pharisees to be Priests and Levites, *Joh. 1. 19.* compared with *v. 24.* The Jews sent Priests and Levites from *Hierusalem*: & who were they? *v. 24.* They that were sent were of the Pharisees. So then you see they were Pharisees, yet of the Tribe of *Levi*. *Ezra 7. 6.* was a Scribe, yet of the Tribe of *Levi*.

Multi ex Scribis & Phariseis erant Sacerdotes vel Levitæ. A Lap.

2 Giving, though not granting, that they were not of the Tribe of *Levi*, yet that they were not bare gifted men, but Preachers in Office, is clear, *Mat. 23.*

Per cathedram Moyses intellegit honorem, gradum, dignitatem, auctoritatem docendi & jubendi, quam apud Judæos habuit Moyses, quem Scribæ a Mose acceperunt. A Lap.

Secondly, They sit in *Moses Chair*, (*ic.*) had the ordinary Office of Teaching the people committed to them: they were Doctors of the Law, and Christ bids the people, hear them.

Reynolds ag. Hart. p. 24.

3 The Priests were to be of the Tribe of *Levi*, but the Scribes and Pharisees were Prophets, and these might be of any Tribe, as *Jeremiah*, *Elijah*, *Elisha*, *Isaiah*, *Amos*, and other extraordinary Prophets were:

The fifth Allegation.

Acts 7. Stephen being a Deacon, and no Pastor in Office, yet Preached, *Ergo*, un-officed men may preach.

Ans.

Ans. We must distinguish of Deacons: 1 Some were called extraordinarily, as *Philip*, Acts 8. who was an Evangelist, Acts 21. 8. he was not self-called, but by a speciall Commission from the Spirit, he goes from *Jerusalem* to *Samaria*, and thence called by an Angel to instruct and baptize the Eunuch, An Angel calls *Philip*, but these men want men and Angels to bring them in.

Di-coni bene
sunt gentis Offi-
cio a qui uni-
l b.ritatem &
austeritatem,
ut homines et-
iam potentes
non tuerentur
libere ea quæ
fides Christi
exigit, profi-
antur, docent
arguant & pro-
ficiant. *A Lap.*

2 Others were called Ordinarily, when by improving their talent the Church had experience of their industry, ability, and piety, they were promoted to be Pastors. 1 *Tim.* 3. 13. *They that have used the Office of a Deacon well, pursue to themselves a good degree*; that is, they make themselves fit and worthy to be promoted to higher degrees in the Churches service.

3 *Stephen* was no Sermon, but being accused of blasphemy, he makes an Apologetical Oration for himself, and a Confession of the Faith before his persecutors: and if this be preaching, then those women Martyrs in *Qu. Maries* time, that did confesse and professe the Truth before their adversaries, were Preachers.

The fifth Allegation.

Robinson p. 46.
&c.

Acts 8.4. *They that were scatter'd abroad went every where Preaching the Word.* Hence they gather that all that can, may Preach.

see more fully on
this, T. Work-
man against
Lay-preach. p.
9. 10.
Anadote, p. 38
&c.

These were not the Apostles (say they) for v. 1. They stayed at *Jerusalem*; Ergo, they were private Christians that did Preach. Hence the *Societians* gather that Vocation and Ordination are needlesse; because they do not read that these were sent or ordained.

This is that *invicta*, their *Argumentum decumanum*, *nodus decumanus*, their *Achilles invincibilis*, their strong hold, which being demolished they are left naked.

Seaman Di-
trib. *Præface*.
Argumentum
ab authoritate
negante, sed
non ab autho-
ritate negativa
valet in Theo-
logia. U. non
meminit hujus
rei Scriptura,
ergo non est
auctoritas.
Evid.

A. This is a *non sequitur*, Because they that were dispersed, preached, Ergo, All that can, may Preach.

For, 1 It cannot be proved that all these dispersed were private men out of Office: *Philip* was one of these scattered and dispersed ones, who was an Evangelist, v. 5. &c. Therefore they were not all private men: there were besides the Apostles, Prophets, Evangelists, and the seventy Disciples; they might be some of these, and not private professors.

2 The Apostles might give them a Commission to preach, when they went thence, Acts 13. 22, 23.

Obj. *The Text* doth not say so.

A. *Ab autoritate negativa, nihil concluditur.* Arguments drawn

drawn from silent authority, conclude nothing. We do not read of *Adami* Faith or Repentance; it doth not therefore follow that he had no Faith and Repentance. We do not read of his Sacrificing, observing the Sabbath, or performing any pious exercise: yet we cannot in the judgment of Charity conclude that he omitted these things. We read of no Parents that *Melchizedeck* had; it doth not therefore follow he had none, &c.

3 Did not the Lord give them Commission by immediate revelation, giving them the Spirit of Prophecy, and so calling them extraordinarily, (as he did many in those primitive times? This I thinke I can prove from the Text: and if so, you are gone: for extraordinary examples make no ordinary Rules. Though God permit the *Israelites* to rob the *Egyptians*, yet I may not steal.

1. I prove their extraordinary Call by the Extraordinary effects of their Preaching, *Acts* 11. 21. *And the Hand of the Lord was with them, and a great number beleaved and turned to the Lord.* 1. The Hand of the Lord was with them, as it was wont to be with extraordinary gifted Prophets. Thus the Scripture usually speaks of the Prophets, 2 *King.* 3. 15. Thus, *the hand of the Lord came upon Elisha;* 1. e. the Spirit of Prophecy. So *Ezek.* 3. 14. *The hand of the Lord was strong with me,* *Luke* 1. 66. & 5. 17. *by the hand of the Lord* is meant the mighty power & assistance of God in miracles, and inward working in the Hearers accompanying their Ministry. So *Deod. large Annot. Chrysost. Occum. & a Lap. Deus sua potenti manu ad-*
erat eis ad faciendum miracula in confirmationem fidei, ad predicandum tanta sapientia & officia, ut multos Gentiles converterent ad Christum.

2 The extraordinary number of converts, their great and quick harvest shews more then ordinary assistance. To this assents Reverend *Perkins.* Some (saith he) the Lord calls by special instinct; and extraordinary inspiration of the Spirit, The dispersed preached without any outward Call, no doubt by the instinct of the holy Ghost, as appears in that the Hand of God was with them. And whereas false Prophets oft plead of spirit was an extraordinary Call, he sets down marks, by which we may discern their Illusions from Gods Call. I. Extraordinary Calling never takes place, but when Ordinary calling failes; and that is at two times especially. 1. In the founding and planting of a Church. So Apostles, & Evangelists were called extraordinarily. 2. In times of universal Apostacy, when the Church is ruined & defaced. II. You may know them by their Doctrine. III. By their lives. IV. By their Gifts whom God calls

Extraordinari-
am vocationem
non temere
dominant Apo-
stoli sed ex-
fectis judicant.
Rex, Pict.
Rubert. Dug-
Richt p. 293
&c.
Manus est
Symbolum
energiz, Inde-
rei & instru-
mentum ope-
rari nis.
Vide Greenbil
in loc. Petr. 1.
vol. p. 761.
Talis profes-
tus nunquam
sequitur efficit,
nisi jubente
Deo & favente
Cal. in loc.
Singulari Dei
impulsi hoc
tactum, Cal.
This impulsi-
on of spirit was an
extraordinary
Call.

Eucan. loci. p.
140, &c.

Privilegium
non tollit
gen.

Parat hosc
Cyprus Evange-
listas Evange-
lizasse Genti-
libus *A. Lap.*
Quum Antio-
chens Ecclesia
per Ministros
extra ordinem
vocatos planta-
ta sit, non est
quod in plan-
tandis Eccle-
siis, semper
ordinarium
vocationem
requiramus,
Piscat. in Añ.
11.20.
L.igh Com. on
N. Test.
Acts 11. 20.
The 7d. uprob-
idior and thing
in question, is
not whether a
gifted man may
preach in an
unplanted, but
in a planted
Church.

extraordinarily, he endows with extraordinary knowledge, courage, &c. Lastly, I answer by way of Concession, giving, though not granting, your desires. Say these were private Christians, yet I shall clear all by asking you two questions.

1. *Q. When did these dispersed Disciples of the Apostles, though not Apostles, Preach?*

A. Not in times of Peace and Settlement, but in times of sore persecution, when *Stephen* was stoned, and the Church was scattered about, and forced to flee up and down, *Act. 8. 1, 2, 3, 4.* Very Emphatical is the word *Therefore*, ver. 4. Speaking before of the persecution of the Church, and of the stoning of *Stephen*, the Holy Ghost infers, *Therefore* those that were scattered, preached; implying, that had not that persecution been, and the Apostles constrained to abide at *Jerusalem*, with their converts, those men might not have done what they did. Are our times such? are our *Stephens* stoned, our flocks scattered and dispersed, our Ministers all banished and gone? &c. If so, then you that have gifts may supply their room, &c.

2. *Q. Where did they preach?*

A. Not at *Hierusalem*, a planted, settled, constituted Church, ver. 1. but at *Phenice, Cyprus, Antioch*, &c. amongst Heathens, Infidels, and Idolaters, where no Church was planted, as appears, *Act. 11. 19, 20.* they preached at *Antioch* to the *Grecians*, who were Gentiles and Heathens, without Christ, and without God in the world, as appears, *Rom. 1.* Now that may be lawful in *Ecclesia constituenda*, in an unplanted Church, in the beginning of a Reformation, when no rule is set, no Ministers, no Magistrates, no Teaching, no knowledge, no Ordination can be had, none to ordain, &c. which is utterly unlawfull in *Ecclesia constituta*, in a planted, constituted Church, where there is a settled Ministry, settled Ordinances, settled Worship, according to the Rule, &c. Here must be Election, Probation, Ordination. Full to this purpose is that quotation of that ingenuous and studious Gentleman: Lay-men may preach upon occasion to Churches disordered, and to persons not yet gathered to any Church. Those which were dispersed upon the persecution of *Stephen*, did publish the Gospel where there was no Church. But how eminent soever mens abilities are, how well soever known to themselves or the World, to undertake the instruction of the people without publick order, in publick Assemblies, is a thing that no Scripture, no time, no custome of the primitive Church will allow. *Thornedike Service of God at Relig. Assemb. cap. 11.*

Now let us gather up all, and put it into a parallel, that our gifted brethren may the better see how near they come to their pattern. *The*

The Parallel.

- | | |
|--|---|
| 1 Those dispersed had extraordinary gifts. | But our gifted Brethren have not ordinary. |
| 2 Those had an immediate Call. | But ours have not a mediate. |
| 3 Those Converted many Soules. | These Pervert many. |
| 4 The Hand of the Lord was with those. | The Hand of the Lord is against these. |
| 5 Those preached the Word of God, Act. 11. 19, 20. | These deny the Law, and preach New-lights. |
| 6 Those preached in times of Persecution. | These in times of Peace. |
| 7 Those preached in unplanted Churches amongst Heathens. | These in planted Churches amongst Christians. |

By this time I hope I have levelled your strong Hold, and laid him in the dust. I now march on to the rest.

The sixth, a Fort.

Act. 13. 14, 15. Paul and Barnabas coming into the Synagogue, the Rulers sent to them, (not as Apostles, which they acknowledged not, Robinsons plea but only as men having gifts) that if they had any word of exhortation, they should say on. P. 7.

A. Paul and Barnabas were men in Office, true & faithfull Prophets and Apostles, & so had Commission to teach the Nations wheresoever they went. 'Tis a *non-sequitur*, Because men in Office were desired by the Rulers to exhort, Ergo, Men out of Office may do so.

2 They were known to be Teachers in Office, and (in all probability) were so reputed by the Rulers of the Synagogue: having heard the fame of their Preaching and Miracles, which might easily come from Cyprus to Antioch, they desire a word of exhortation from them, v. 14. Acts 14. 1. They were known Prophets.

3 This was practised in corrupt times, and times of great confusion. So the learned Appollonius acknowledgeth, that in corrupt times especially it was permitted to some out of Order, to teach and exhort; but they

Scimus quam corruptus fuerit illius populi status. Calv.

Ostendit Lili-
cas non omni-
bus permissum
fuisse loqui, ne
ex licentis nas-
ceretur confu-
sio.

Cato, in loc.

they were always such as had testimony of their gifts, & of whom there was a generall opinion of their mission, extraordinary or ordinary, by reason of the doctrine they preached, and the workes they did. Thus at *Nazareth* Christ was permitted in the Synagogue to read & explaine the writings of the Prophets, *Luke* 4. 16. as one who by reason of his Majesty and miracles, did every where obtaine audience, as reverend *Beza* here noteth; by which right he taught both in the Temple, and every where, wherefore also the ordinary Doctors demanded of him by what authority he did it, *Matth.* 21. 23. So we find that *Paul* and *Barnabas* were allowed, (*Act.* 13. 15.) publikely to speake and exhort in the Synagogue at *Antioch*, as being such whose fame was already known to those of *Antioch*; for they had before this time for a whole yeare preached the Word of God to many there, and brought many to the Faith of Christ, &c.

But observe his conclusion: But in the practice of the New Testament, none but Prophets by Gifts & Office either ordinary or extraordinary, were permitted publikely in the Assembly of Belcevers to preach the Word of God in Christs Name, &c. Thus he.

What have we to doe with Iewish corrupt Customs? We are to walk by Rule and not by such new Lights. The liberty given in their Synagogues, can be no president to us, no more then the custome of persecuting the Godly and casting them out of their Synagogues.

Let's sum up all. 1. Because *Paul* and *Barnabas*, who were men in Office preached; *Ergo*, such as are not in Office, may preach; 2. Because, such as were known to be Teachers, and were famous preached; *Ergo* such as are unknown Teachers, and infamous, may preach; 3. Because the Jews had a custome, in corrupt times to call forth gifted men to speake in their Synagogues; *Ergo*, we must leave the Word; & follow their superstitious customs. This is sure some Shooe-makers Logick. it's set upon a Last, and stretched wel.

The seventh, a Tower.

The example of *Apollos*, *Act.* 18. 24. 25. &c. An eloquent man, and mighty in the Scriptures, instructed in the way of the Lord, taught diligently, &c. Because he preached without a Call, *Ergo*, Gifted Brethren may preach without a Call.

Hic dignus
vindice nodus.

This is a Tower, a strong Tower, in our Brothers conceite; here they triumph (though it be before the victory:) *Apollos*, *Apollos* preached without a Call, &c. But let us approach near it, and we shall discern

this

this Tower to be a Tower of *Babell*, too weak and sandy a foundation for their high and haughty building; Like the Aples of Sodom, glorious to the eye, but touch them and they fall to dust and ashes.

And therefore I answer, 1. This is an example but no precept: examples may not be followed, without observation of the like causes, & like conditions. Now I doubt not but I shall prove your case & *Apollō's* to be different; and then this instance will doe you noe good.

In following examples, (saith a very learned man) we must marke 4 things: 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it. These will give some light in this business.

1. We will inquire who it was that preached? *Apollōs*. What was he? A Minister. How is that proved? 1 Cor. 3. 5. Who is *Paul*? and who *Apollō*? but Ministers, &c. He is in *terminis*, expressly called a Minister.

Obj. He was ordained afterwards.

A. You may doe well to prove that. *Affirmanti incumbit probatio: Quod enim non lego, nec credo*. Where the Scripture hath not a Tongue to speake, we must have noe ears to hear.

2. He was a coadjutor to *Paul*, and therefore oft joyned with him 1 Cor 3. 6. 22. and 1. 11. and 4. 6. & 16. 12. *Paul* may plant, *Apollō* water; q. d. I *Paul* 1 planted & preached the word, *Apollō* came after me, and by his Ministry expounded the same Doctrine of Christ to you, and so watered what I had taught. Hence the learned *Zanchy* ranks him with Evangelists; *Timothy*, *Titus*, *Sylvanus*, *Apollōs*: these were not tyed to any one place, but were assistants to the Apostles, to water what they had planted.

3. He is called an Apostle in 1 Cor. 14. 9. compared with the 6. verse, *These things have I transferred in a figure to my selfe, and to Apollō &c. For I think that God hath set forth us the Apostles last, &c.*

4. What were the gifts and indowments of the Minister? Surely more then ordinary; few in all the Scripture so highly commended for endowments and abilities as he. Such as God calls extraordinarily, he gifts extraordinarily.

The Text tells us he was an *eloquent* man; he was both prudent & eloquent, he had skill in the words, and could expound well: he had good elocution to expresse his Exposition. Matter well habited, is more accepted.

Mighty in the Scriptures (i.e.) well instructed & grounded in them

ipsum satis constaret, quæ in exemplum hodie non sunt trahendæ. *Prid.* fascicul. p. 146

Ubi similes
causæ & cir-
cumstantiæ,
ibi licum ha-
ber exemplum.
Uicem Jewish
Synag. 1 part. p
265. &c.
Slavery on 1
Thef. p. 151.
By Grace This
may have a re-
velation to *Apol-
los*, who by his
antihetical Mi-
nistery called
Grace Rom. 1.
5 & 13. 1. Cor.
3. 10. *Deodar.*
Zinchi in Eph.
4. 11.
Euchan. loci, p.
125.
Formatus fuit
a natura, infor-
matus cura,
confirmatus
proximi in iis
quæ sunt Do-
mini *Prid.*
Apollō non
mentis lux in-
stinctus, sed SS
impulsus fuit
concitatus.
Calvin.

Dispersi isti
cum *Apollō*
donis erant in-
struendi extraor-
dinaris, unde
de vocatione

and endowed with a singular grace of Gods spirit, to propound, expound, and perswade them to men.

Instructed in the way of the Lord. He had learned the comming of Christ into the world, and his Doctrine, when *John* the Baptist had taught obscurely and imperfectly of it; but had not participated of the clear and large Declaration which Christ and his Apostles had made of it.

4 *Fervent in Spirit.* He was no cold, dead, Teacher; but he taught powerfully, lively, experimentally.

5 He taught diligently: he was no idle Strawberry-Precacher.

6 He doth not preach his own fancies, but the things of the Lord, viz. the Baptism of *John* (i. e.) the Doctrine which *John* the Baptist had delivered concerning Christ, and had sealed to his Disciples by Baptism.

7 He teacheth boldly in the Synagogues, not fearing the face of man.

8 Observe his rare Humility: he doth not disdain (though he were a man of singular abilities) to be taught what he knew not, of mean persons; an humble man can learn of the meanest; a little child shall lead him, *Isa.* 11. 6. to see a Master in *Israel* sit by an *Aquila*, a Tent-maker, and a *Priscilla* his wife, and to be instructed by them, to learn of his Auditors, was no lesse an act of meekness than of wonder; but a wise man looks more at the Counsel than the Counsellor; he regards not so much who, as what the instruction is; an *Abraham* can hearken to the counsel of *Sarah*, and *Iob* of his servants.

9. He hath the approbation of the Church of God for his abilities, *vers.* 27. The Brethren of the Church of *Ephesus* write Letters commendatorie in his behalf to the Disciples at *Corinth* to receive him.

10 His Teaching was operative and fruitful; he did not labor in vain: For, 1 He furthered the Faith of Beleevers, and helped them much. 2 He was able to convince gain-sayers, *v.* 28. he convinced, he mightily convinced the Jews, and that not privately, for fear of opposition, but he undertakes them publickly; and this he doth not by weak humane inventions, but by the Scriptures, (out of *Isaiah*, *Daniel*, the *Psalms*, *Moses* and the Prophets) he doth Theologically demonstrate, and infallibly conclude, that this *Iesus* the Son of *Mary* was the true *Messias* promised to the Fathers, &c.

Thus you have seen this good man in his colours; how like our gifted Brethren are to him, we shall see in the Parallel.

Non vulgaris
fuit modestia
Apoilo, qui se
non tantum ab
episcopo manua-
rio, sed etiam
a femina do-
ceri, & expoliri
passus est, Calv.

The second Quære will be, *When be Preached?*

1. 'Twas in a time when Churches were planting, in the Primitive times, when God gave extraordinary gifts, and poured out the Spirit of Prophecy in abundance, for the gathering and perfecting of his Church, &c.

2. 'Twas in a time when that corrupt custom was in practice among the Jews, of giving liberty to some (though not in Office) to preach.

3. I answer by way of concession: Should we grant that Apollos was not a man in Office, yet 'twill not help you: but this is but an instance (as a judicious Divine well observes) of the liberty given by the Jewes, or taken, when as yet there was no Church in being. Take in all the commendations of the man, and, in a like juncture of time, others of like abilities may doe the like.

I come now to the Parallel, that our Brethren may see how like, or rather how unlike they are to their Pattern, and as they conceive, their Patron.

1 Appollos was a man of extraordinary abilities.

2 He is called a Minister, and was a Preacher.

3 He was an Helper to the Apostles.

4. He was Eloquent.

5. He was mighty in the Scriptures.

6 He taught the things of God.

7 He taught frequently.

8 He taught boldly and openly in the Synagogues.

9 He was very humble and lowly.

10 He had the approbation of the Church of God.

11 He convinced and converted many.

These (most of them) have not ordinary.

These are Diminishers and Praters.

These are Hinderers to their Successors.

These are Loquent.

These in Raptures.

These their own Fancies.

These sferily.

These clancularly creep into houses and corners.

These very proud and haughty.

These preach without it.

These will not be convinced in themselves, nor do they convert any; yea, they pervert many.

Contra legem
Scriptum non
valet consue-
tudo. Christu
tra'h, not cu-
stom. 'Egoi' ag-
kata i Xpistos.
Igua.

Nihil boni ab
angularibus
predicatoribus
venit, qui male
agit, odit lu-
cem: Christus
palam locutus
est in mundo,
Jo. 18. 20.
Coch. l. apud
Laic. p. 442.
Primitiva & fa-
ctis Apostolicis
non valet con-
sequantia.
impuniras an-
sum parit, an-
sus excessum

The Betr.

Deliberandum est de remedio praesertim cum non Cynthis, sed Apollos aureum velit.

The right is a bulmark,

1 Cor. 14. 1. 31. where the Apostle exhorts them to desire spiritual gifts, but rather that they might prophesie; & tels them, *v. 31.* they may all Prophesie, &c. Hence our Brethren conclude, that all that have Gifts may Prophesie in publick.

Nox. & p. 2.
tercia lib.

Our gifted Brethren build very much upon this Text; and being pursued, they run hither for shelter; but in vaine, being meerly deluded with the word *All*, as if the Apostle had commanded all the Godly promiscuously to preach, when he speaks only to Prophets, as the context cleerly shews.

The question then will be, who are meant by this word, *All*, ver. 31. *Ye may all Prophesie.*

Lequitur non
de q. 1. ubi vis-
etur sed de
prophetis, ad
erudiendam
Ecclesiam leg-
time vocatis, &
Beza in loc. om-
nes nimirum
Prophetas,
idem Beza E-
pist. 5. p. 49.

A. 1. I answer Negatively, it cannot be meant of all the Saints collectively; for then women, who have gifts, should preach, who yet are forbidden. Secondly, private Professors are now here commanded to leave their callings and goe study Arts and Sciences, that so they may be Preachers; but are commanded to abide in their callings; 1 Cor. 7. 20. Thirdly, then all should Baptize; (for Christ hath joy-
ned Preaching and Baptizing) and then what need Christ give Pastors and Teachers? *Are all Prophets?* 1 Cor. 12. 29.

2 I answer positively, By *all* is meant, all such as are Prophets: the Text is cleer, *v. 29. Let the Prophets speak two or three*, &c. *v. 30. If any thing be revealed &c.* They were extraordinary Prophets, and speak by immediate revelation, without study: then follows, *v. 31. For ye may all Prophesie*, i. e. all you that are gifted and called to be Prophets; for so it follows, *v. 32. The spirits of the Prophets*, i. e. the Doctrine of every Prophet, *must be subject to the examination and censure of the other Prophets*; & therefore (saith the Apostle) every Prophet may speak in publick, to the end that he may be discerned & approved by the rest. General words must be confined to the particular Argument of the speech: so that the word *all* must be confined to the Prophets; Prophets, Prophets, all ye that are Prophets may preach, but these were Prophets by Gift & Office; therefore they might & did preach publicly in Christs name in the Assembly: So that the Apostle speaks not of all beleivers in common, nor of any in the Congregation promiscuously, but of the Prophets lawfully called to instruct the Church of God, & 'tis worth observing, that the word *Prophet* is never given to any in the Old Testament, or New, but only to Ministers, &

Propheta hic
similiter do-
ctorem signifi-
cat. Illyricus,
Clavis,

men

men in Office; & therefore our Saviour expressly distinguisheth a Prophet from a Righteous man, *Mat. 10. 14.*

q.d. All you that are Prophets, and have the gift of Prophecie, and extraordinary revelations, so that you can dexterously open hard Prophecies *ex tempore*, without any study, and interpret Prophetick Scripture to edification, &c. whilst these miraculous & extraordinary Gifts endure, ye may, all that have them, use them.

ferret oculis quædā sive illa futura essent; sive Scripturarum diffinitum & obscurum pheticarum explanationes; sive alia quædam ad Christianam Doctrinam illustrandam promouendam pertinentia. *Estim.*

Donum Pro-
phetiæ genera-
liter erat donū
quo quisquis
ex inspiratio-
ne divina cog-
nosceret ac pro-
maximè pro-
movere aut puerum

2. It appears they were Prophets, because the duties of Prophets are ascribed to them, *v. 3, 4, 5. 12, 24, 25.* they must interpret, convince, console, edify, &c. all which are the duties of a Prophet,

Thus its clear, that these were Prophets; and if so, this place cannot help our Brethren; for thus they must argue hence. Because Prophets who were men in Office, yea, extraordinary Prophets did preach; Therefore, we gifted Brethren, who are no Prophets, nor men in Office, may preach. *Hac dialectica est Independentia.*

Obj. T. P. Objected, that these were ordinary, not extraordinary Prophets.

A. Habemus confitentem verum; you have betray'd your cause: for if these were Prophets, as you confesse they were, and I have proved from the Text; Then unlesse you can prove your selves to be Prophets and men in Office, this place will no whit avail you. They were either such whose extraordinary gifts did sufficiently prove to the Church, that they were extraordinarily stirred up, & called of God, or else such as being separated to the work of the Ministry, were by that exercise of their gifts to be fitted for the full execution of that Office, as those children of the Prophets were for the like purpose trained up in Schools of the Prophets in the Old Testament, *Ratband.*

*V. Willsons
Diff. on the
word Prophet.
Obtinuit iste
Prophetandi
mos & exerci-
tium, ut ver-
bum Dei meli-
us intelligerent
& se ad mini-
sterium prepa-
rarent, non ut
pastores, & do-
ctores excluderent, *Erud.**

But Secondly, I shall easily prove them to be extraordinary Prophets from the Text, *v. 30. If any thing be revealed, &c.* They preach extemporary Revelations; they were able by the singular revelation of the Spirit to give the sense of Prophetick Scripture, without study or paines, *Gal. 1. 12.* and sometimes they would fore-tell things to come, as *Agabus Act. 11. 27.* and the four daughters of *Philip*. In the beginning of the Gospel & first planting of it, the Lord was pleased to confirm it by extraordinary gifts of miracles, Healing, Tongues, Interpretation, Prophe-

Prophetare
Scripturas
Prophetarum
extraordinaria
SS. revelatio-
ne publice in-
terpretar. *Ra-
vinel*, par. 2, p.
376. &c. Vbi
plura.

syng, and fore-telling things to come. These were temporary, & to endure only in those primitive times; they are now ceased; so that he's a miracle that should desire now such miracles. Fully to this purpose is that of a learned man: The grace of Prophesying under the New Testament was of immediate revelation & inspiration of the Holy Ghost to all purposes, as under the Old. *V. 30.* If revelation be made to another that sitteth by, let the first hold his peace, to shew us that some were inspired upon the very point of time with the truth of matters in debate at their Assemblies, as 2 *Chron.* 20. 14. *Act.* 13. 2 Let Master *Caston* decide this Controversie in his book of the Keys, p. 20. the place in 1 *Cor.* 14. (saith he) doth not speak of ordinary private members, but of men furnished with extraordinary gifts; Kings at the time of their Coronation give many extraordinary large gifts, which they do not daily pour out in like sort in their ordinary Government. Christ soon after his Ascension, poured out a larger measure of his Spirit then in times succeeding; the members of the Church of *Corinth* (as many other in those Primitive times) were enriched with all knowledge, & in all utterance 1 *Cor.* 1. 5. and the same persons that had the gift of Prophesie in the Church of *Corinth*, had also the gift of tongues, which put upon the Apostle a necessity to take them off from their frequent speaking with Tongues, by preferring Prophesie before it; Thus fitly and fully he.

3 These Prophets are set amongst extraordinary Officers, *Eph.* 4. 11. Three things *T. P.* objected against this Answer.

1 That these could not be extraordinary Prophets, because (*v. 29.*) their Doctrine was to be tried.

Vide *Ruthe f.*
Plea for Presb.
p. 250, &c.
Comingebit
ut aliqui non
a Spiritu Divi-
no, ut verum Pro-

phetæ, sed v: a spiritu mendacii, i. e. à dæmone sicut vates Ethnicæ, vel certè à proprio spiritu moveren-
tur ad proferendū quædā nova: quare ne fideles fallerentur opus erat examine. *Est us.*

2 An extraordinary Prophet (though in penning Scripture infallible, yet) in other points might erre. *Aaron* erred *Exod.* 32. 4. *Peter* erred about the calling of the Gentiles, *Act.* 10. 15. and *Gal.* 2. 14. The Apostles were ignorant of Christ's Resurrection, & his sufferings, &c. and therefore they were commanded to try the Spirits, and *Luke* commends the *Bereans* for trying the Doctrine of a *Paul* & *Silas*, *Act.* 17. 11: for although these Prophecies were infused by the holy Ghost, that cannot

Dil. *Fewer*,
loci, p. 383.

cannot erre, yet all things are not revealed to one; & that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also something mingled with that which the Prophets received: & it might so fall out, that that which they added of their own by way of confirmation, illustration, or application, might be justly subject to censure: which it must be tried and judged by others, whether the Prophecies proceed from the inspiration of the holy Spirit, and according to the Rule of Faith, *1sa. 8. 20.*

Vide Large
Annot.

2 'Twas objected, *That these could not be extraordinary Prophets; because (v. 3.) they speak to edification, exhortation and comfort, as Ordinary Prophets d.d.*

A. The Answer is easie; The Extraordinary Prophets, as *Amos, Isaiah, Ezekiel, &c.* did preach to edification, exhortation, and comfort, as well as the Ordinary.

3 'Twas objected, *that the Apostle forbidding Women, did give liberty to men to preach.*

A. I see you will play at low game before you will sit out. I answer therefore by way of concession, & grant that the Apostle forbids Women, and enjoyns Men to preach: but what men? Not all gifted men in generall, but all men gifted, and called to be Prophets, as I have clearly proved, p. 57.

2 If you will argue fitly from this place it must be thus: The Apostle forbids all Women gifted or ungifted, to preach; Therefore all men gifted or ungifted, are allowed by the Apostle to preach. No doubt but then we should have good preaching!

3 No woman may administer the Sacrament; therefore, any man may.

I shall conclude this Point in the words of a Reverend Divine. It's granted (saith he) that all Orders, Officers, or Members of the Church above Ministers, may preach as well as they, whether ordained, or unordained: as Apostles, Evangelists, and Prophets. For Prophets such as are under the New Testament, they are always placed next unto the Apostles, & before Pastors and Teachers, *1 Cor. 12. 28, 29. Eph. 4. 11.* In the Primitive times there were many such; yea, many in one Church, as at *Antioch* and *Corinth*: whether these were ordinary or extraordinary, it is easie to judge, by the continuance or discontinuance of them in the Church in after ages, & at present. If there be any so gifted by the holy Ghost, above ordained persons, that they are worthy to take place of them, & of Evangelists; let them by all means have the liberty of their Gifts, & their proper denomination: I think ordinary Ministers

Hoc aliquid
nihil est nuci
casse simili.
nam, quod si-
culro veritatis
aperiatur, nihil
intus invenit-
ur nisi vanitas
& inanitas.
Hoc a' λογος &
α' διακονος
He that desires
fuller satisfac-
tion on this
Text, let him
peruse reverend
M. Rutherford,
Due Right of
Presb. p. 297.
and Workman
eg. Lay-preach.
p. 14, &c.
Thornike on
Rel. Affm. c. 5.

should give them the right hand of fellowship, and place. As for any kind of Prophets or prophesying in the publick Congregation below Ministers & their Ministry, there is none to be found in any enumeration of Scripture, either in *Rom. 12.* *1 Cor. 12.* or *Eph. 4.* where we were most like to find it: and therefore it is still with me resolved, that the Prophets and Propheying which we read of, *1 Cor. 14.* was extraordinary. He that beleeves three kinds of Prophets under the New Testa-

Opposita juxta
se posita magis
elucescunt.

ment, let him distinguish them. Thus he.
I shall gather up all into a parallel, because Logick doth not please you.

1 Those Were Prophets.

But our gifted brethren are
no Prophets.

2 Those were Extraordinary
Prophets.

These no Ordinary.

3 Those had a Spirit of Re-
velation.

These of delusion.

4 Those could dexterously
expound Prophetick
Scripture.

These are dextrous in dark-
ning them, and some in de-
nying them.

The ninth Objection.

Rom. 12. 6, 7, 8. Having then gifts differing according to the grace that is given to us, whether Prophecie, let us Prophesie, &c.

Hence they gather, that all that have the gifts of Prophecie, may Prophesie, &c.

A. 'Tis granted, that they who have the gift of Prophecie may prophesie; and they that have the gift of Ministry (or Deaconship) must do the duty of a Deacon. But who are they that have this gift? They that are Prophets by Office, and not those that have abilities only, as one very well observes; and this will appear more fully by the context and scope of the Chapter. Having exhorted to duties of piety in general, *v. 1, 2.* he comes *v. 3.* to 9. to particular duties of Ecclesiasticall persons and Officers, *viz.* That they should not be proud of their Spirituall gifts (which in those dayes abounded) but to think soberly and self-denyingly of themselves.

2 He sets down a distinct and perfect enumeration of all the standing Officers in the Church, and exhorts them to discharge the duties of their severall Functions, *v. 6, 7, 8.* These Officers are reduced to two generall heads,

M. Workman
ag. Lay-preach.
p. 3, 3, &c.

heads, 1. Prophecie; (not the extraordinary gift of foretelling future things, &c. but the ordinary, in the right understanding & interpreting of Scripture.) Under this are contained, First, he that teacheth, *i.e.* the Doctor or Teacher, Secondly, he that exhorteth, *i.e.* the Pastor. Under Ministry are comprised, 1. He that giveth, *i.e.* the Deacon; 2. He that ruleth *i.e.* the ruling Elder. So then by Prophecie, here, is not meant the extraordinary gift of interpreting Scripture by Revelation without study (which were it so, yet could it not help you) but the ordinary gift of Preaching & expounding Scripture by an ordinary Minister & set Church-Officer, of which the Apostle is here speaking, who must give himself to exhortation & teaching: & this is that Prophecy which we are commanded to prize, *1 Thes. 5. 20. Despise not Prophecy, i.e.* preaching by men in Office, by sent Prophets.

Now let us see what they can gather hence. Because Pastors & Teachers, who were Prophets & men in Office, are commanded to Prophecy & expound the word, &c. therefore private gifted persons, who are not men in Office, may prophesie & expound the Word. This is the Logick of the shuttle, or shuttle Logick.

The tenth Objection.

1 Cor. 11. 5. Every woman that prayeth or prophesieth with her head covered, &c. Here (say they) were women that did prophesie. Now if gifted women did Prophecie, then much more may gifted men. Thus Miriam, Anna, and Hulda prophesie, 2 King. 22. 14. and Deborah, Judg. 4. 4. and Philips four daughters. So Rom. 16. 1, 3, 7. Phœbe a servant of the Church, Aquila and Priscilla my helpers, Andronicus and Junia of note among the Apostles, &c. Phil. 4. 3.

A. Here's Chalk for Cheese. We speak of ordinary gifted men in Office, & they flee to women that were called extraordinarily, as *Miriam, Hulda, &c.*

As for *Phœbe*, she was a Diaconess to minister to the sick, and not a Prædicantess to preach, or have *Peters* keys jingling at her girdle.

Aquila and Priscilla, by their privat instruction & admonition, were *adjutores mei*, my helpers. And so not only men but women should teach their children, servants, & neighbours the way of the Lord, *Pr. 1. 8. & 6. 20. & 31. 1, 26. Ait. 18. 26. Tit. 2. 3. 2. 2 Tim. 1. 5.* Yea, a woman in her husbands absence (& presence too, if he be not able) may

Prophetiani non videtur intelligere facultatem divinandi eventus futuris quales qualiter acceperant veteres Prophetæ & quidam novi post Christum, ut Agabus &c. Qui præcipit de ordinariis & perpetuis haud dubio charismatibus rectam Scripturarum Prophetiarum intelligentiam & applicandi facultatem: &c. *Pass.*

Vite Leigh
Com. lac.

Ego loquor de aliis, hoc est de acceptis de cepis. Extraordinary cases cannot make an ordinary Rule.

Being in the Church whilst the act of Preaching is performed. Deod. So Plc. in loc. V. Leighs comment in locum And the large Annot. Engl V. Aynsworth in Pla. 68. 11. Sic A Lap in loc V. Perk. on Rev. 2. 20. p. 3 14 Apostolus loquitur de mulieribus spiritu precum & Prophetiz afflatis, &c. Par in loc. V. Musculum in loc. Daplici viti laborabant: 1 Quod aperto capite incederent. 2 Quod publice loquerentur. Per. Miryr in loc. Christ reproves the Church of Thyatira, for suffering a woman to teach Rev. 2. 20. V. Perk in loc. Ravenel, in verbo Prophet. p. 376. Brief. Looking-glasse. p. 2. 3. Aquin. Sup. q. 36. art. 1. 2. Est. in sen. 4. 4. par. 2. 2. 4. 1.

teach her children. pray with the family, &c.

As for that place, 1 Cor. 11. 5. the words are not to be taken actively for womens preaching, but passively for their attending on praying & prophesying with reverence, and joyning with such as pray or prophesie, and going along with them in their heart.

2 We must distinguish of prophesying. 1. There is Prophesying which is Preaching and expounding Scripture; & thus (say some) these women did not Prophesie. 2. Prophesying is taken for any publishing and singing the praises of the Lord in Psalmes and Hymns. So Psal. 11. 68. *The Lord gave the word, great was the company of Annuntiatorum*, of she-preachers and publishers of Gods praise: In those daies, after the obtaining of some great victory the women were wont to sing songs unto God; as *Miriam, Deborah*, &c. and so the word *Prophesie* is often used in Scripture, *Numb. 11. 1 Sam. 10. 5. 2 Chro. 25. 1, 2, 3.* Suppose I should grant, (as many judicious Divines do, and I conceive it to be the naturall and genuine sense) that women in those primitive times were inspired with an extraordinary spirit of Prayer & Prophecy, according to that promise, *Isa. 2. 28. I will pour my spirit in those days on my handmaid, & they shall Prophesie*. This was their practice; but they failing in the manner, & abusing their liberty, the Apostle enjoyns them silence in publick for ever. *1 Cor. 14. 34, 35. Let your women keep silence in the Churches; for 'tis not permitted for them to speak; & tel's them 'tis a shame*, because not only against a positive law, but against the order of Nature. In *1 Tim. 2. 11, 12.* he prohibits their publick teaching, & that for 2 reasons: 1. In respect of mans precedency in his creation. *v. 13. For Adam was first formed & then Eve*; the woman was made after the man, & for the man; & therefore for her to take upon her the Office of Teaching, or to usurp Authority over the man, what were it but to invert the course & order of nature? 2. From the womans priority in her defection: *Adam* was not deceived, but the woman being deceived was in the transgression. *Adam* was not deceived, viz. not primarily; he was not first deceived, but the woman, &c. 2. Not immediately by the Serpent, as the woman was, but by the means of the womans solicitations & inticings, to whom he yeilded *ex amicitia quadam benevolentia*, out of a loving & indulgent affection towards her, &c. as a very Reverend Divine hath well observed, Taking upon her to be a Teacher at first she became a Seducer & undid all her posterity: hence she's suspended from publick teaching

ing for ever. *Sexus faminem Ordinis susceptionem impedit.*

The eleventh Objection

1 Cor. 16. 15, '16. *The house of Stephanas addicēd themselves to the Ministry of the Saints, &c.* Hence the Anabaptists ignorantly gather, that a man may call himself to Preaching, and needs no ordinary Call to the Ministry. This Ministry was Deaconship. *Bar. Thesau.* on the Word Deacon. **V. Wilsons Dist.** on the Word Ministry. *Ordināvunt Pet. Martyr in seipso*, i.e. *hoc genus vite delegerunt, seq; totos ministerio sanctorum addixerunt.* Chryf.

A. 1. It doth not appear that the house of *Stephanas* was Ministers & Preachers, but rather Deacons and Church Officers, who did serve and administer to the necessities of the Saints, in collecting & distributing alms for their support; & to this end they freely gave up themselves (as being lawfully called to that Ministry & service) *eis* *Ministerio*, to the service of the Saints: they were not compelled or hired to it, but (which was their glory) they cheerfully & spontaneously gave themselves to the service of the Saints, to Succour the poor, to harbour strangers & exiles, to attend the sick and languishing Saints, &c.

2 Take it which way you please, either for the service of the Ministry, or of the Presbytery or Deaconship, still this is the sum, that they being lawfully called did freely give up themselves to the service. Those Anabaptists (the fire brands of Societies, as one rightly styles them) that make these Saints to call themselves, do make the Scripture to contradict it self: for it tells us, No man may take this honour to himself without a Call, *Eph. 4. 11.* *Christ gave some Pastors, &c.* they did not run of themselves, &c.

Obj. *The Apostle (v. 16.) commands them to submit themselves to such: Ergo, they were Gifted Preachers.*

A. Had you concluded, therefore sure they were gifted Officers, you had hit the nail on the head. Had they bin usurpers the Apostle would never have enjoined subjection, i.e. reverence & honor suitable to their Offices, & submission to their pious admonitions & godly exhortations, *q.d.* they have spent themselves to further you, & submitted themselves to the meanest services for your good; therefore do you spend your selves for them, & submit your selves to all acts of love and kindnesse for their good. This submission must be mutuall *Eph. 5. 21.* *Noviss*

Anabaptistæ omnis ordinis turbatores. *Par. Si Scripturas per Scripturas explicamus, nihil hic pro Anabaptistarum doctrina inveniemus. At et.*

loc. ut geth 8.

argum. & anf.

11. obj. ag. Lay

preach.

Tallies signif.

servato gradu

& statione in

qua quis collo-

catus lucrit, se-

se opibus cum

officio conjun-

dis adiacere

q.d. eos sese

quidem totos

ultra sancto-

rum ministerio

devovisse, legi-

time tamen

vocato, &c.

Leigh Critic.

Seiplos ordina-

runt, i.e. seiplos

accinxerunt

ad sanctorum

necessitatibus

administra-

rum. *Prid.*

Primis & c.

as tum hono-

rifico titulo

dignatur, qui

sua officia &

opes fidelibus

consecraverunt

Calv.

quod

quod ultra charitate urgente exhibuerunt & alii dixerunt sese ad ministrandum sanctis, ad exercendam Hospitalitatem & Beneficentiam erga fideles Peregrinos ac pauperes. Estius in loc.

The twelfth Objection.

Heb. 5. 11. 12. *When for the time ye ought to have been Teachers, &c. Here (say they) the Apostle blames them because they were not all Teachers.*

A. The fallacy lieth in the word *Teachers*; there are two sorts of Teachers. 1. Some are publick Teachers, who teach as Officers, authoritatively by vertue of a call; *Rom. 12. 7.* these Teachers must attend on Teaching. Now the Apostle doth not blame them because they were not such Teachers: for he blames women & children, as well as men, for being dull of hearing, &c.

2 Others are private persons, who must teach in a private way: and these the Apostle blames, that when for the time they might have been to full of knowledg, that they might have been Teachers of others in a private way, by exhortation, admonition, counsell & reproof, &c. yet they had need of milk, & to be taught their Catechism, when considering the great means of knowledge which they had long enjoyed, they might have been fit for stronger meat.

The thirteenth Objection.

1. Pet. 2. 9. *Ye are a Royall Priest-hood*, Rev. 3. 10. and 1. 6. *And hath made us unto our God Kings and Priests, and we shall reign on earth.*

Exod. 19. 6 All Priests must teach; but all Beleevers are Priests; Ergo all Beleevers may teach. *Harmon. of confel. Engl. p. 263.*

Ans. The fallacy lies in the word *Priest*. We read in Scripture of two sorts of Priests. 1. Some were Priests by Office, and these were to offer Sacrifice, & teach the people, &c. these are called a Rituell Priest-hood; this is swallowed up by the Priest-hood of Christ.

2 There is a Royall Priest-hood proper to all Beleevers, who are called Priests comparatively. 1. The Priests, the sons of *Levi*, are said to come near to God, *Deut. 21. 5.* So Beleevers by faith have boldnesse & access to God, & draw nigh to him. 2. In respect of the Sacrifices they offer, viz. Prayer & praise; *Psal. 116. 17.* 2. Good works, *Heb. 13. 15, 16.*

3 Themselves, they must slaughter their sins: & mortifie the old man, and offer up their souls and bodies in sacrifice to God; and so they are!

D. Stinger-
dum est, omne
enim multiplex
indistinctum
parit confusio-
nem. *Aquin.*
Oportebat vos
post tam longā
institutionem
esse doctores;
aa in primis pi-
etatis elemen-
tis quasi alpha-
betarii tyrones
adhuc hæretis:
imo quasi in-
stantes estis,
quibus hæc in-
stillari, non so-
lidum cibum
ingeri, necesse
est. *par. in loc.*

Est fallacia
Equivocatio-
nis, seu Homo-
nymiz, insunt
4 termini.
Aliud est esse
sacerdotem
Dei, aliud esse
Ministram Ec-
clesiæ Dei.
V. Owen *Duty*
of past. & peop.
p. 19, 20, &c.
Chemist Exa-
men. l. 1. p. 392.

are Kings spiritually, because they reign over sin and Satan.

4 In respect of the common anointing, Priests were anointed; so all beleevers have an unction; even the spirit of God, which shall lead them into all truth, 1 *Job*. 2. 20. and being thus taught, they may, and must teach others privately according to their places and stations, the way of the Lord; but not publicly; for then the whole body should be eye, &c.

Nos omnes & reges & Sacerdotes spiritualiter. *P. Mart. W. Bhemerus, loci, com. p.*

2. *A.* I shall shew the weaknesse of this argument *per idem*, thus: 415, 4:7. The Office of a King is to Rule: but every Beleever is a King; *Ergo*, Pag. *Heref. graph. p. 8.* and if so, why doe ye not get into the Throne, put on your Kingly Robes, take state upon you, ride on with King *Iohn a Leydon* the Taylor, who had fifteen wives, and at last came to hanging, &c.

The fourteenth Objection.

1 *Pet.* 4. 10, 11. *As every man hath received the gift, even so minister the same one to another, &c.* Every man must use the talent which God hath given him, *Mat.* 25. else God will take it from him and curse him. Thus they argue.

Robins. against Yates, p. 49. 50. &c.

All that have gifts must use them: But many private men have gifts; *Ergo*, they must use them.

Ans. All that have gifts must use them, true; but where? not ministerially and publicly, for then many women who have excellent Gifts should be Preachers; but privately, in that sphere and place where God hath let them, publike persons must use their Talent publicly, and private persons by private instruction, and admonition in their Families.

Arizote, p. 31. 32, &c. V. p. 2. Rutherford Due Right, p. 249.

This place only enjoynes every man to be helpfull in his place according to the Gifts which God hath given him; but are no command for Laymen to turn Preachers: Having spoken of the use of Gifts in general, v. 11. he defends to two particulars, v. 12. First to the gift of Prophecie; Secondly, the ministering according to our abilities.

The fifteenth Objection.

Revel. 11. 3. the two Witnesses Prophecie; not only the Clergy, but all the faithfull.

Ans. 1. Borrowed speeches make no grounded Arguments.

2 These witnesses consisted both of Pastors and people; the Pastors witnessed by publike preaching against Antichrist, & private persons by

Theologia Symbolica non est Argumentativa. v. Rutherford, Due making Right, p. 277.

making an open confession and profession of the truth against him; & so many women were Martyrs, yet no Preachers; and this is that *Peter* commands, 1 *Pet.* 3. 15. to be ready to make confession of the truth, not preach.

3 Where did those witnesses Prophesie? not in *Hierusalem*, a constituted, settled Church, but in *Babylon*, where God had no visible Church settled, but all was in confusion.

4 It's more than probable that those few witnesses were indued with extraordinary gifts and graces, as appears *Rev.* 11. 4, 5, 6. *V. Clavis Apocalypica*, p. 63, 64, 65, 66.

The last Objection is a Skeleton.

Hæc recitasti:
est resu alle.
1 *Pet.* 3. 15.
Jam. 5. 19. 20.

A peniworth of their small reasons, a parcell of bare bones, the very naming them is confutation sufficient; as 1 *Cor.* 1. 27, 29. *God hath chosen the foolish things, &c. Ergo*, Lay men may preach.

1 *Cor.* 7. 16. *What knowest thou, O wife, whether thou shalt save thy Husband?* & 1 *Cor.* 12. 11. and 1 *Thes.* 5. 11. command privat instruction, and *Phil.* 2. 15, 16.

Robins. against
Yates, p. 42,
&c.

Luke. 8. 39. Christ having delivered the man possessed, bids him goe, and shew how great things God hath done for him; and he went and preached; *published it*, saith our Translation.

A. 1 He had Christs command to do so.

V Ruchert Dne
Right, p. 291.

2 He only tels what Christ had done for him, which in a large sense may be called Preaching; yet 'tis one thing to publish a miracle, & another thing to be a Preacher.

Obj. *Robinson* objects, the word is commonly used for preaching, which *Luke* there sets down.

Kapúaw, pro-
prie, alta voce
pronum
more clamare,
&c. *Leigh*.
Critic
nobilis genere,
nobilior an-
tistate.
Robins. *Pica*,
p. 44, &c.

A. The word in the Originall signifieth also to publish (as our Translation hath it) & as an Herald to deliver a matter in open place, in the hearing of a multitude that many may take notice of it; as that Noble Critick, who hath done worthily in *Ephraim*, and therefore is deservedly famous in our *Bethlehem*, hath well observed; and in his Comment on this place: Christ commands him to report it as the work of God, &c.

Lastly they urge the example of the woman of *Samaria*, *Job.* 4. 28, 29. &c. she preached Christ to her Neighbours; *Ergo*, they may do so too.

A. Now they have no help from men, they flee to women, but in vain: for this woman did not take upon her to teach them, or convert them her self; but seeketh only to bring them to Christ, by whom she was converted

converted. 'Tis one thing to preach, and another thing to bring ti-
dings of a Saviour, as this woman and the Shepherds did.

Erant alienigenæ & extra locum Dei Raven.

2. Admit she had preached, yet where was it? in *Samaria*, amongst Idolatrous ignorant neighbours, where no Church was yet planted: and here we grant that in such extraordinary cases, a woman may occasionally declare the Gospel in a non-constituted Church.

Now, because a woman may publish Christ in an unplanted Church, *Ergo*, Gifted men may preach in a planted, is such Logick, as none but such Gifted men as you are will use.

I should now conclude; but there was one thing more objected, viz. That our Ministry was Antichristian: of which one word, and then I have done.

Never was there in an age or nation under heaven, a greater contempt cast on the Ministry, than there is at this day, especially by subill-undermining Sectaries, and Seducees, &c. Nil on. Scrm. le 13. ult. p. 16. * Ca: bone notantous, Male de me loquantur, sed mali. Sen.

Object. *Your Ministry is Antichristian; you are Babylonish Divines, Egyptian Enchanters, Jugglers, limbs of the Devil, proud, covetous, lordly, seditious, factious, the troublers of Israel, Priests, ring-leaders to Babylonish confusion, trained up in profane Heathenism, vain Philosophy, ungodly Arts, Legall Preachers, Baals Priests, Sectaries, and Lions, persecutors of the Saints, your maintenance antichristian, like Simon the Sorcerer; Priestly Scribes and Pharisees, Hypocrites, &c.* A whole load of such ignominious titles you may find in a little Pamphlet of one * Collyer, a very dangerous Sectary. *Our maintenance is just, and may not be almes, or what people will freely give, but it must be, 1. Sufficiens. 2. Honorificum. 3. Fixum. Stat. 1 l. 1. bes. p. 150.*

Ans. Lo this is the Livery we must look for from the ungratefull world! 'Tis no new thing: *Mat. 5. 11, 12.* Thus did they persecute and revile the Prophets which were before us: let us not fret, but rejoyce, and give God thanks (as a Father sometime did) for such an honour; & with those Apostles, esteem it our honour to be dishonoured for Christ. Had they been enemies, we could the better have born it; but these are the wounds with which we are wounded in the house of our friends; those that not many years ago were ready to pull out their own eyes for our good, now forsake us, and are ready to pull out ours.

God is beholding to us for the kindnesse which we shew to his Embassadors. If *David* were so displeased with *Hanun* for abusing his servants, 2 *Sam. 10. 45.* surely then the Righteous Lord will not alwaies endure the indignities which are done to himself; for he that despiseth me, *you despiseth me.* But he will arise and smite thorow the loynes of them that rise against him, and of them that hate his Embassadors, that they

Gratias ago Deo meo, quod dignus sum quem mundus oderit. Hier. Zach. 13. 6. Fumble in fol. 478. To be divided by Egyptians, is theained as a misery, Hof. 7. ult. but so be reproached by Professors, is very grievous,

Deut. 33. 11.
 Maris Ser. fol.
 p. 470.
 Stat. on 1 Thef.
 p. 219.

they rise not up again. Though *Moses* bear the reviling of *Miriam*, yet the Lord will not, while he is dumb, God speaks; while he is deaf, God heares and stirs. The more silent the patient is, the more shrill will the wrong be.

Perkins 3. vol.
 on Mat. 7. 15.
 p. 239.

And whereas they say our Ministry is Antichristian, because we were ordained by Antichristian Bishops: We answer; This is easily said, but not so easily proved; for 1. The authority of a Minister doth not depend on the persons Ordaining, but principally on Christs inward call, discerned by gifts, the less principal is choyce and Ordination; we have our Ordination from Christ by Bishops and Presbyters; we receive it not so much from them, as from Christ our Lord, and theirs. His servants we are, & in his Name doe we execute our Ministeriall Functions, & not in the Bishops. The Authority of the Presbytery is only Ministeriall service, whereby it testifies, declares, and approves of those whom God approves and calls.

2 Neither were the Bishops which ordained us, Antichristian, which I prove thus: Those who by their life and doctrine have witnessed against Antichrist, could not be Antichristian. But our Bishops (since the Reformation) have witnessed against Antichrist: Ergo. Witness our *Cranmer, Ridley, Hooper, Latimer, Farrar, Jewel, Pilkington, Sande, Babington, Abbot, Davenant, Hall, Morton, Vsher, &c.*

3 Consider they were Ministers, and did ordain us not *qua* Lord Bishops, but *qua* Presbyters, and had other Presbyters to joyne with them: so that our Ordination from them is valid, and may in no wise be disclaimed.

A particulari
 ad universale,
 ab hypothesi ad
 thesin, non va-
 let consequen-
 tia Duci vult;
 non cogi vult.
 Vide Append.
 ad Jus divini,
 p. 265. &c.
 Rurhert. Dne
 Right, p. 265.
 266, &c.

4 Many of them were able Ministers, and painfull Preachers; no man can truly affirm, that all our Bishops were wicked and Antichristian, many of them were men fearing God.

5 Admit some of the have been Popish & wicked, yet we must not condemn all the Apostles for one *Judas*: there have alwayes been *de facto*, some evil Officers & Ministers in the Church. *Hophni & Phineas*, Scribes & Pharisees, some envious & perverse Teachers, *Act.* 20. 29, 30. *Phil.* 1. 15. yet the wickednesse of such Ministers did not null their acts, *Mat.* 23. 23. their Ordination, as well as their Teaching, was valid notwithstanding their personall wickednesse; the Leprosie in the hand doth not hinder the growing of the corn. *El-jab* may not refuse his bread, because brought by a Raven. Suppose they be wicked, Antichristian, Hereticall, &c. that ordain, yet your Ministry is firm. So that it no way follows, that all which came from a Bishop or a Pope, is presently false and Antichristian, for then the Scriptures, the Trinity, Sacraments, &c.

ments, &c. should be false & Antichristian, & because the Bishops had a hand in translating the Bible, therefore you must throw away the Bible.

Now since man is a ratiōnall creature, & is easier led than forced, I shall briefly use some arguments to convince the judgment, and refer you to larger treatises for fuller satisfaction.

1 *Arg.* Those whose Ordination was right for substance, (though it fall in some circumstance, yet) is valid: but our ordination was right for substance; we had the inward Call, & the outward; we were examined for our Life & Learning, and approved of; we had imposition of hands by Elders, with Prayer, and Exhortation to Diligence in our places: the Bible is given to us with a command and authority to preach the Word and dispense the Sacraments. We having these substantialls, the failing in some circumstantialls cannot invalidate the action. A man that hath a mole on his face, yet is a man still, &c.

2 *Arg.* If the Baptism of Ministers in times of darkeſt Popery was true Baptism (because right for substance, though corrupted with many superstitious Ceremonies) then the Ministry also was a true Ministry, (for substance though some corruptions were mixed with it) else their Baptizing had been invalid, & no better then a Midwives Baptizing. But tis acknowledged that their Baptism was effectually: Therefore their Ordination was effectually. If no reformed Church did ever re-baptize such as were Baptized by them, why should Ministers be re-Ordained more then re-Baptized.

3. *Arg.* If the Papists disclame us, as having no Call from them, then our Calling cannot be Antichristian: but they disclame us from having any Call from them. So that one of you two must erre: The Papist saith we are no Ministers, because not called by the Pope: The Separatists say we are no Ministers, because we have our Call from the Pope. As Paul ſet Pharisees and Saduces at variance to help himself, *Act. 23. 6, 7.* so I shall leave the Papist and the Separatist to reason this case, whilst I step forth to the fourth Argument

4 *Arg.* If your Ordination be Antichristian, then cannot you (with modesty) accuſe us. But your Ordination is Antichristian: *Ergo.*

The Minor I prove. that Ordination which is contrary to the Rules of Christ is Antichristian. But your Ordination is contrary to the Rule of Christ: *Ergo.* The Minor I prove. You allow the people to ordain Ministers, and private persons to ordain Pastors: but Christ commands Pastors to ordain Pastors. As the Priests were ordained by Priests, *Ex. 6. Supplem. ad 3. partem Q. 38. art. 2. Quis rulerit Græchos, &c. Bernard ag. inst. Sep. p. 180 to p. 200. Pk. p. 78, 79. and 124, 125, &c.* Rather, *Due Right. p. 180 to p. 200.*

Saderl. Opera, p. 541, &c.

Ham. di. p. 115.

Zancin. quart.

præcept. 705.

704. &c.

Barn. againſt

ſep. p. 129.

Prid. ſciſc. p.

245, &c.

Peri. 1 Vol. p.

790, 761, &c.

Mornay on the

Church, c. 11. p.

365.

Rathb. ag. Sep.

p. 39. Shall Or-

dis. be thought

more neceſſary

to the being of

a Miniſter, than

the being of a

Chriſtian? &c.

We diſtinguiſh

between a deſe-

ſive Miniſtry

and a falſe Mi-

niſtry, as we do

between a man

that is lame or

blind, & a man

that is hurt the

ſtroke of a

man, &c.

Bail. g. Can. p.

435, 24, 29 35

41, 72, 102.

Bur. le emam

d. 183. Woll b.

1. c. 26. Whit.

contra Duras,

p. 820. Elt. in

Sent. l. 4 pars 2.

p. 44. Aquinas

144. & V. Rathb.

Calvin *Instit.* 4. c. 3. S. 35. *Ordo* Ordinationem regimini non dependere ab electione Laicâ. Estius in sent. l. 4. par. 2. p. 39. &c. Dr. Morton *Apol. Cathol.* lib. 1. c. 21. 22. *Δὲ δὲ αὐτῶν διίσταται.*

so the Apostles by Christ, *Ioh.* 20. 21. Bishops & Elders by Apostles; *Act.* 14. 23. 1 *Tim.* 4. 14. *Tit.* 1. 9. Shew one precept, or president if you can, that ever private persons did ordain a Pastor.

2 If your Ordination by Plebeian Artificers be valid, then (*a fortiori*) our Ordination by Learned, Orthodox, godly Divines, will be valid.

5 *Arg.* Those Ministers which are elected, proved, ordained by the Presbytery according to the mind of Christ, cannot be Antichristian. But our Ministers now are elected, proved, ordained by the Presbytery, according to the mind of Christ: *Ergo.*

6 *Arg.* Those Ministers which are diametrically opposite to the Priests and Shavelins of Antichrist, cannot be Antichristian. But our Ministers are so: *Ergo.* This will appear by the ensuing Paralell.

1 *Papish Priests are ordained to Sacrifice. But our Ministers are sent to Preach and Pray.* (God,

2 *They teach the Traditions of men. But ours teach the perfect word of*

3 *They mix the Sacraments, & alter both their Number & their Nature. But ours preserve them in their purity both for Number & Nature.*

4 *They are for Masse. But ours abhor it as a filthy Idol.*

5 *They are the Popes sworn Vassals. But ours have witnessed with their blood against him and his.*

6 *These pervert Souls, & draw them from Christ. Ours convert Soules, & bring them to Christ,*

as your selves can witness: for, consider whether you did not receive the work of conversion from sinne unto God, which you presume to be wrought in you first of all, in these publick Assemblies from which you now separate. And if once you found Christ walking amongst us, how is it that you doe now leave us? Are we lesse & not rather more reformed than we were? If the presence of Christ, both of his power & grace be with us, why will you deny us your presence? Are ye holier & wiser then Christ? Is not this an evident token that we are true Churches, & have a true Ministry, because we have the Seale of our Ministry even the conversion of many sons & daughters unto God? Doth not the Apostle from this very ground, argue the truth of his Apostleship? 1 *Cor.* 6. 2. Is it not apparent that our Ministers are sent by God, because their Embassage is made successfull by God, for the good of Soules? Did you ever read of true conversion ordinarily, in a false Church? Will the Lord concur with those Ministers whom he sends not? Doth not the Prophet seem to say the quite contrary? *Ier.* 23. 21, 22. & therefore either renounce your conversion, or be converted from that great sin of separating from us; for tis a great aggravation of your sin, that

V. That excellent satisfaction
Every Vind. of
the Presbyterial
Govern. by the
Synod of London
Nov. 1. 1650. p. 143.
&c.

that you separate from us in a time of Reformation: whilst publique authority hath been at work to find out Gods way, private persons have taken their advantage to set up their owne. Whilst the one hath been reforming, the other instead of joyning wick them to strengthen their hands, have been withdrawing & separating themselves & others from them. And what, Separate from a Reforming Church! a Church that professeth so much willingness & readinesse to be conformed to the Rule of the Word! Brethren, let me tell you, ther's more in this circumstance, than haply some have been, or are aware of. When God is comming towards a Church, then to run from it! When God is turning his face towards it, then to turn our backs upon it! When God is building it up, then to be active in pulling it down! This is a sad thing; & surely if rightly apprehended, must sit sadly upon the spirits of some.

Had it been some yeers since, when God seemed to have been about to depart from us, when Innovations & Corruptions were breaking in upon us, then to withdraw, then to forsake the Church, (however I dare not avouch it for a work so transcendently meritorious as some conceive of it) yet I grant it tollerable. But now to doe it, now that (as themselves conceive of it) the Church is comming up out of the wilderness, now that she begins to boyl out her scum, now that she begins to be more refined and reformed; now to forsake her, truly this is no small aggravation to this desertion.

For Mariners at Sea to forsake their ship when she is ready to sink, (though possibly it may be an error & over-sight in them so to doe) yet it is pardonable. But if the ship shall begin to rise & float again so as they see apparent hopes that with a little pumping & haling shee may be saved, now to leave her, (much more to cut holes in her sides) their owners will give them little thanks for it. Some yeers since, the Church of God amongst us seemed to be in a sinking condition; then to leave her, might be pardonable: But now, now that through the mercy of God she begins to be somewhat floatome & boyant, so as a little industry & pains in the pumping & purging may free her, & save her, shal we now deserther? (that I do not say cut holes in her sides.) Surely, never was separation from this Church so unwarrantable as it is at this day: warrantable it never was since she was a true Church. In the last age an error it was a schism; & that not only M. *Aynsworths* more rigid, but M. *Robinsons* more moderate separation, so accounted & censured at all hands; Surely then at this day it cannot be warrantable. Make the fairest of it, an unadvised Separation it is: As a judicious & pious Divine (in that satisfactory & elaborate Tract against this sinne) hath fully

*The lesse the
cause of Sepa-
ration is the greater
is the sin of
such as make it*
Edw. G. ngr. 2.
part p. 196.

*London, Vinde of
Presb. p. 140.
Amemus uni-
tatem, timea-
mus separationem.*
Aug.
*M. Brinsley Ar-
raign. of Sep. p.*
pro- 31, 32.

proved ; whose words being so futable and seasonable to this purpose, I could not but for thy good transcribe ; and with them so fully and clearly expressing my minde, I shall conclude.

I have now finished my work, and well nigh my time together. It was far from my thoughts (the Lord he knowes) ever to have published a Tract of this nature ; but being openly challenged to make it good , I fell to study the point ; and upon perusall of Authors, I found that some had done excellently in answering Objections , but omitted Arguments which confirm the *Thesis* : others had some Arguments , but omitted the answering of Objections ; some answer to some Objections, others to other some ; but here thou hast both Arguments to convince the judgement ; and Answers to above thirty Objections ; even all that ever my little reading could attain, with References to larger Tracts , which handle any point more fully. Cover all the Solæcisms, Barbarisms, and imperfections with the mantle of love, consider twas the work of succisive hours, redeemed from rest & recreations, framed in the midst of double imployment, besides personal Trials, &c.

If thou reap any benefit, give God the glory, who hath brought this light out of darknesse, and the good out of the oppositions of our Brethren ; If you see any imperfections, defects, weaknesse, &c. (as I am conscious to my self of many) yet let not, O let not the truth of God suffer through my weaknesse and failings, but ascribe them to me, even to me, to whom of due they belong : I am very well content to decrease, so his glory may increase ; let my name perish, so his may flourish ; let me dye, so my Gods honour may live, I have enough.

Me me adsum
qui feci, in me
convertite fer-
rum.

Domine Deus
quæcumq; dixi
detur, agnos-
cant & uis si
qua de meo, &
tu ignosce &
tui. Aug.

Now to the only wise God, who hath given both heart and hand, will and deed, the way and the work, the mind and the means, the help and the health, be given all praise and glory, from Angels, Men, and every Creature, from henceforth and for ever. *Amen*.

Coronis.

Fatemur quidem novas quasdam, & ante non auditas sectas, Anabaptistas, Libertinos, &c. statim ad exortum Evangelii extitisse: Verum agimus Deo gratias; satis jam terrarum orbis uidet, nos nec peperisse, nec docuisse, nec aluisse ista monstra, &c. Jewel, Apolog. Eccles. Anglic. p. 56, 57, &c.